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PILGRIM SPOTS IN GALLOWAY

REMAINS OF WHITHERNE PRIORY BEFORE RESTORATION.

PILGRIM SPOTS IN GALLOWAY

BY

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WITH ILLUSTRATIONS BY THE AUTHOR

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INTRODUCTION

THE ancient province of Galloway has in recent times furnished material for various books,—a few seriously historical, others lighter in vein and more miscellaneous in interest and treatment ; but, as far as is known, none have approached the subject from the Catholic standpoint.

Thus the writer (once outside of the True Fold of Holy Church) has tried to fulfil what was pointed out as a duty, and to utilise an inherited knowledge of and life-long familiarity with the district, to gather up, as it were, the memories of Galloway's Catholic past.

This involved, in many instances, revisiting dear and familiar scenes ; also of research into the fragmentary history of the past, by which is found a Galloway with interests far beyond her borders when she was a part of Catholic Christendom.

The epitome of all that is interesting in Galloway is the Candida Casa, or Whitherne, that most ancient of Scottish Sees founded by her Apostle

St Ninian on his return from Rome in A.D. 397, which, with a tradition of over a thousand years, continued in faithful allegiance to the See of St Peter until the so-called Reformation in 1560, after which it remained vacant until the year 1878.

While the shrine of St Ninian at Candida Casa became after his death, and continued to be, the object of pilgrimage, his foundation reached a brilliant development as a school, not only of great scholars but of Saints, under the sons of Holy Ireland.

It is this race of Saints and Missionaries which has left an impress on Galloway, for there is hardly a dedication of church or holy well that does not testify to this.

Whether they each visited this part of Scotia Minor can never be known, only the remembrance of their cultus remains, and this is to be found not only in church sites and holy wells but in place-names. Some, we do know, passed by here on their way to Central Europe, bearing back to paganised lands the treasures of the Faith. Such were St Frigidian (St Finian of Moville), St Colombanus, and others.

The memorials of these Saints in Galloway are to be found in scenes of much beauty. To call her " grey " is to give her scant justice. Grey she can be under her mists, but never in the full glory of

her colour, which ranges from strength to delicacy in the most subtle of tones. This elusive beauty is one of Galloway's secrets. Apart from the changeful atmosphere which often produces these exquisite effects, there is still the strange charm under which her mountains, devoid of peaks, her lochs and rivers, her wild boulder-strewn moors are equally enveloped.

Amid this setting are the scanty remains of her early past: the forlorn ruins of Whitherne Priory, and now its collected treasures of cross-stones; the ruined Cistercian abbeys of Glenluce, Dundrennan, New Abbey, each in loveliest surroundings, and with their special note of exquisite colour; the Hiberno-Romanesque apse and chancel of Cruggleton Chapel; the well-cared-for remains of the old churches of Minigaff and St Colmonell Buittle; the caves of St Ninian and of St Medana, facing each other across the Bay of Luce; and the many sites of oratories and chapels, mostly green mounds in rude stone enclosures, and holy wells, devoid even of tawdry offerings nowadays, and preserving only their name.

Truly, the ravages of time, and what has been aptly called "devotional vandalism," supplemented by utilitarianism, have each helped to efface all vestige of the past; yet, in spite of these combined means of obliteration, the memory of these spots lives on—of what was once dedicated to God—in

a name and a more or less defined site. Thus, though lands change hands and names, the names of these sacred heritages have remained from generation to generation.

E. MARIANNE H. M'KERLIE.

London, 1916.

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PILGRIM SPOTS IN GALLOWAY

Western Galloway, Wigtownshire

KIRKMAIDEN OR KIRKMEDAN

KIRKMAIDEN occupies the southern portion of that long narrow peninsula ending in the Mull of Galloway, the Land's End of Scotland. All but encircled by more or less precipitous cliffs, pierced with caves, the scenes of grim legend and many a sad tale of the sea, it is one of the most storm-beaten, wind-swept of districts, but enshrining many holy associations that have come down to us from the Ages of Faith.

The most widely known is that of St Medana, whose name in the older form of Kirkmadin is recognisable in the Kirkmaiden of to-day. With that love of wild solitude so characteristic of early Celtic Christianity, she was wont, at some period of her life, to use as a retreat a cave on this western shore of the Bay of Luce, still known as the Chapel, or St Medan's Cave.

Situated not far from the Mull, the approach to

it is one of some difficulty, being a descent by a winding pathway down the precipitous side of a cliff, where, near its base, this primitive oratory is to be found.

Of the Saint who has left us a trace of her holy life in this spot we are not without historical record as well as legendary.

St Modwenna or Medana was one of three Irish saints known by this name who lived in different centuries (O'Hanlon's *Lives*). Of these, she who lived in the ninth century appears as the one who went from Ireland to Scotland and also to England. In the last-named country she educated Editha, daughter of King Ethelwolf, and founded for her the monastery usually called St Editha's, at Polesworth, Warwickshire.

The foundress of churches and monasteries, as well as a pilgrim who three times during her long life of 130 years went bare-footed to Rome, she was also a recluse who lived for seven years on an island in the River Trent, called Andressy, after St Andrew, to whom her oratory there was dedicated; while in Galloway her name and sanctity is associated with the cave and chapel among the cliffs of Luce Bay,—a cave that in all probability had even earlier saintly associations. The chief historical record of St Medana in Galloway is the foundation of her monastery for women at Chil-na-case, which is taken to be at or near Whitherne.

That she was a remarkable personality her foundations prove, seven of which were in Alba, that of Chil-na-case being the chief. Others on rocks or summits of hills were dedicated to St Michael the Archangel, such being Dundevenel, Dunbreton (Dumbarton), the Castle of Strivelin (Stirling), Dunpeleder, Dunedin (Edinburgh), where the nunnery on the castle rock existed till the reign of David I., and her foundation at Lonfortin, near Aleethe or Dundee, where she died. Her feast is kept on 5th July. When the Abbey of Burton-on-Trent was founded in 1004 it was dedicated to the Blessed Virgin and St Modwenna, and here it is said her remains found a resting-place.

The epitaph on her tomb in Burton Abbey is quoted by Camden. The translation from the Latin is thus rendered by Gough :

> " Ireland gave Modwena birth, England a grave,
> As Scotland death and God her soul shall save.
> The first land life, the second death did give,
> The third in earth her earthly part receive,
> Lonfortin takes whom Connel's country owns,
> And happy Burton holds the Virgin's bones."

In the Breviary of Aberdeen, compiled in 1509 by Bishop William Elphinstone, is found the legend of St Medana's sacrifice of her eyes under similar circumstances to that of St Triduana. The first is said to have recovered her sight by bathing

her wounds in a miraculous fountain which at that moment sprang up, the scene of which miracle is said to be at Kirkmaiden-in-Fernes, on the opposite shore of Luce Bay. The analogy of the legends has caused some writers to conclude that the two Saints are one and the same; as, however, each has her feast day in the Calendar of Scottish Saints, this could not be.

In dealing with the traditions and legends of early days in general, and those of Galloway in particular, it must be admitted that some element of truth is often embedded in them. Historical tradition can be more easily verified, while popular legend under a fantastic presentment may sometimes record some real occurrence perpetuated in this way by the people; others, again, are wholly mythical, such as some of the feats of St Patrick extant in Galloway.

That St Triduana's sacrifice of her eyes bore lasting fruit in the cure of diseases of the eyes, effected by her intercession, is well known. Her tomb and well at Restalrig, near Edinburgh, was a great place of pilgrimage in olden days; and now once more the beautifully restored well is resorted to for the same purpose.

The discovery in the early fifties of the last century, in the ruins of Glenluce Abbey, of a draped female figure, with blemished eyes, holding a candlestick in the right hand, with the left touching the top

of a Latin cross (*Lands and Their Owners*, O. Ed., see plate), is one that might well represent St Triduana or St Medana. Others, however, have thought it was meant for St Lucy, and that Luce owes its name to her.

The primitive chapel in the cliff, with its remains of rude masonry supplementing its walls of rock, gives ingress into the recess or cave of St Medana through a small ancient doorway in the high wall of masonry. Treasure-seekers at different periods have not failed to visit it; and in 1870, when excavations were begun, the only undisturbed portion was found to be a small space in the doorway between the chapel and the cave. The floor of the chapel being then dug out to the depth of 6 feet, the original floor of rock was laid bare. In so doing were found "12 pieces of a bright red, soft sandstone, containing a number of specks of white glittering mica . . . . which, on being fitted together, was found a draped female figure, 2 feet 9 inches in height, without head or feet, and with the arms crossed in front of the breast." [1] Whether this was a once venerated image of St Medana, who can say? It was reckoned as "a relic of popery" by a mob of fanatics who took advantage of "the Sabbath," when the work of excavation was suspended, to come and smash it up and cast it into the sea, with other things more or less débris. They threw down

[1] See *Historical Monuments*.

portions of the wall, and, true to the principles of a "Reformation" which has been synonymous with spoil, they carried off some ornamented brass articles, heavily plated on one side, which were found near to the east or chapel doorway (and thought to be the mountings of the cover of a small square book), coins, and even nails and buttons, these last being probably "ex votos" from latter-day pilgrims to the wells.

These holy wells, three in number, are to be found some thirty yards S.E. of the chapel. The largest is circular and 5 feet in diameter, and, with the two smaller ones, 1 foot 6 inches in depth and width, become quite full at high tide. As holy wells, they have been till recent times resorted to for the cure of diseases, particularly those of children. The day on which they were chiefly visited used to be the first Sunday in May.

A minister of the parish, the Rev. W. Lamb, writing in 1839, says: "Till no very recent period it was customary for almost the whole population to collect on that spot on the first Sabbath in May, which was called 'Co' or 'Cove' Sunday, and to bathe in the wells, to leave their gifts in the cave, and to spend the day in gossiping and amusement."

Turning northwards is reached the site of the ancient parish church in a little hollow through which runs the Kirk Burn down to the sea at the

Port-an-cill, or harbour of the chapel. Nothing remains of the old church but a few stones; yet the site, which is small, is fairly recognisable, and there are the green mounds of graves in the kirkyard.

This church, from its antiquity, must have been dedicated to St Catherine of Alexandria, and, later on, belonged to the Abbey of Soulseat.

Close by is what is still called St Catherine's Croft—now part of a farm. Near to the croft is a holy well called Tibbertiekite (*Tiobar tighe cait*), the Well of Kate's House. A very curious old stone with incised crosses is said to have been built into the wall of this old church, and later to have found its place in two successive mills at Drumore. This stone, says Mr Todd, the schoolmaster, in his early days was regarded with superstitious veneration, —a statement made to Sir Arthur Mitchell, who discovered the stone in or about 1860–62.

From Port-an-cill it is a beautiful though not very easy walk along the shore to Maryport. The last occasion lingers in the writer's memory, when, on a delightful autumn day, the bay was of a pale, shimmering blue, full of delicate, subtle tones, which embraced the northern sky and distance. The roughness of the way was not thought of in the delight of colour, the sound of the surf, and the smell of the wet sea-wrack. Then came the climb up to Maryport, once a religious house dedicated,

as its name implies, to the Blessed Virgin, now a farm homestead, where we were given a most hospitable welcome. Of the ancient religious house, founded, it is said, in 1190, no trace remains. In 1684, Symson mentions the chapel, then in ruin; while Timothy Pont, in his map or survey in 1600, indicates the site of a considerable building.

It is still a very sweet spot, about which religious memories still hover. From the little garden with its pebbly walks can be easily seen the boulder, left bare by the outgoing tide, on which it is said is the impress of Our Lady's knee where she knelt to pray. So this fragment of a tradition has come down to us in combination with the religious past of Maryport, the name of which perpetuates a one time devotion to the Mother of God.

The tradition that once there was a little isle off the coast near Maryport, called "Marion's Isle," is interesting, and thus referred to in *Lands and Their Owners*, under Kirkmaiden: "One statement is that, about the beginning of the last century (eighteenth century), an island called 'Marion's Isle' existed off the coast, where the Creechan farms are, which is still visible at low water." Why thus named is left to conjecture. The Creechan lands, however, which define the locality of the isle, have an interest of their own, from the effect produced on sheep browsing there. These had their teeth immediately

gilded of a golden colour, so says Sibbald; while Symson says: "Their skin and wool become yellower than any other sheep in the country."

Between the two shores of Kirkmaiden, south of Maryport, is the well at Muntloch, on Kilbuie Moss. This holy well has the same attributes as that at St Mary's Croft, Kirkcolm, the waters of which were sought for the sick; and, by the dryness or abundance of these waters, superstition read recovery to the sick one in the last, or its hopelessness in the first.

Kilbuie, the name of the Moss on which Muntloch is found, offers a suggestion that a "cell" dedicated to St Buite the Monk may have had a site here.

This Irish Saint, who lived in the sixth century, "was believed to possess miraculous powers from his infancy. Early writers compare him with Venerable Bede for his virtues and mode of life. He is said to have lived many years in a monastery in Italy, and to have returned, by Divine admonition, to his native land, taking with him many copies of the Holy Scripture, together with sacred vestments and numerous holy relics. On his journey he was joined by a number of pilgrims, who desired to live under his rule. Accordingly, he sailed with his company for North Britain, and landed in Pictish territory, where he is said to have restored

the king of the country to life by his prayers. Receiving as a reward the royal fort in which the miracle had taken place, St Buite founded a monastery there, and remained for some time instructing the people of the country in the Faith. Eventually he returned to Ireland. Dunnichen, in Angus, is thought to be the site of St Buite's foundation. Near it are still to be seen the remains of an ancient fortress known as Carbuddo, or *Caer Buido* (Buite's Fort)" (*Cal. of Scot. Saints*).

Here in the Mull of Galloway was a territory of the Picts (the Irish Picts or Cruithne—*Galloway, Ancient and Modern*), and on the western side remains of their strongholds; whether or no the scene of St Buite's miracle and labours, they are very suggestive. There is Fort Duniehinnie on the Mull of Logan, joined to the mainland by a neck of rock, and lashed by the waves of the Irish Sea; a little further south, an important one on Crummag Head. It is, however, on the rocky height of Dunman, of over 500 feet, which rises sheer from the sea, that are found the remains of a great fortress.

It might well be the site of St Buite's Monastery, whence his own country would be often in view. Behind the outer wall or enceinte on the landward side, with its cyclopean blocks of stone, extends Kilbuie Moss. Dunman is said to mean Dun Monadh, Fort of the Hill in Gaelic idiom, and may have replaced mànach or monk, which also

applies to Port Mona, the Monk's Port,—a traditional name.

To some forgotten Saint, Kirkleish at Muntloch probably owes its name, and turning northwards are some other spots of interest in the holy wells and "kils" or cells. On the western shore is the dropping cave called Peter's Paps and the Lady Well at Logan; while across the peninsula, on the eastern side, is a cluster of names of suggestive interest in Killiness, Kilstay, Holy Holm, Kirkbride, Killumpha (of Druidic antecedent), Chipperdingan or St Ninian's Well near East Myroch, and Chapelrossan, the limit of Kirkmaiden.

STONEYKIRK

STONEYKIRK, the southern boundary of which marches with Kirkmaiden, rivals, if not excels, the latter in the interest of its early Christian monuments: those two celebrated pillar stones of Gallo-Romano type which are to be found in the ancient churchyard of Kirkmadrine. They bear within the circle the sacred monogram of the name of Christ in the Greek letters X.P., with those of A.Ω—Alpha and Omega,—symbols seen in the catacombs of Rome, and known to be the sacred insignia on the Labarum of Constantine, when Christianity had become the religion of the Empire after the Edict of Milan in 313, the sixteenth centenary of which has so lately been celebrated throughout Catholic Christendom.

One of these stones at Kirkmadrine bears a Latin inscription to two holy priests, translated thus: "Here lie holy and excellent priests—Viventius and Mavorius." On the other stone is read:

SET
FLOREN
TIVS

A third, since lost, is only known by a sketch made in 1822, shows likewise the sacred monogram within the circle, and

INITIVM
ET FINIS

in debased Latin characters. The pillar stone to St Peter the Apostle at Whitherne belongs to the same category, and these three left are the only ones of their kind in Scotland.

The holy priests Viventius and Mavorius with Florentius, commemorated on the Kirkmadrine stones, are thought to have accompanied St Ninian from Gaul when he returned to his country to build his Candida Casa. Beside these stones are grouped several very interesting fragments of ancient cross-slabs of intricate design, which have been found in the locality.

Kirkmadrine is a wonderfully impressive spot to visit, were it but for those Gallo-Romano stones alone, to contemplate them and their survival through the centuries, and, worst of all, the utilitarianism that made them serve as gate-posts of the churchyard, now at last sheltered under a projecting roof, against the restored west wall of the kirk,—a delight to the antiquary, and eloquent of their holy past for those to whom they represent more than antiquity.

Kirkmadrine was the ancient church of Tos-

kerton. "We feel satisfied, after careful investigation and consideration, that the ancient Church of Toskerton, dedicated, as we believe, to St Martin, and by corruption called Kirkmadrine, still known as such, existed long before St Stephen's, now known as Stoneykirk. . . . Throughout Galloway there is not a single church or chapel to be traced as dedicated to St Martin, unless we come to the Kirkmadrine's" (*Lands and Their Owners*, N.E.). Although this derivation of Kirkmadrine is not shared by all writers, it still remains the most probable. Sir Herbert Maxwell further supports it by explaining "that the Gaelic form of Martin is Matrainn, and the oblique form Matrin" (*Dumfries and Galloway*, p. 29).

The memory of St Martin of Tours, so deeply a venerated one in all Scotland, had in Galloway a more intimate aspect by reason of St Ninian's connection with him. On the other hand, the date of the annual fair held at Kirkmadrine on 22nd November, or the following Tuesday, affords ground for the assumption that St Mathurin of Sens was the Patronal Saint, his feast being now kept 9th November (N.S.). A contemporary of St Martin's, he predeceased him by ten years, and his memory is perpetuated in the Order of the Trinity or Red Friars, named Mathurines, whose great work was the redemption of Christian captives. At the time of the "Reformation" they are

said to have had thirteen houses of their Order in Scotland.

Whether Kirkmadrine represents St Martin of Tours or St Mathurin of Sens, it remains a link with Gaulish Christianity and the days of St Ninian.

Another ancient church contemporary with Kirkmadrine of Toskerton was that of Clachshant or Clayshant, near the sand dunes of the Bay of Luce. Only the knowledge of its site and its enigmatical name of Holy Stone or Clachshant remain. These two ancient churches both belonged in "pre-Reformation" days to the Priory of Whitherne.

Stoneykirk takes its name from the Church of St Stephen. When this church was founded is uncertain, but in all probability not before the thirteenth or fourteenth century. The vagaries of its spelling have given rise to discussion, but it remains tolerably certain that the pro-martyr had a dedication here. The form of dialect that contracts Stephen to Steenie, and in this case to Stanie or Stoney, is a curious instance in which the name of the Saint is made also to express the instruments of his martyrdom.

In the reign of James V., Stoneykirk appears in Bagimont's Roll taxed at £2, 13s. 4d. There are

three Charters under the Great Seal relating to Stoneykirk,—13th November 1546, 14th May 1558, and 21st February 1559, which bring its Catholic records down to the eve of the "Reformation."

Kirkmagill—the site of this chapel on a wooded knoll on Balgreggan Mains—is one dedicated to St Maguil. This Saint, of Irish race, lived in the seventh century, and is perhaps better known in Picardy, whither he accompanied St Fursa, after whose death St Maguil retired to spend the rest of his life among the monks of St Riquier. His feast is kept on 30th May.

On the northern boundary of Stoneykirk is St Catherine's Well. It is at the foot of Elrighill, close to the village, and also the site of a church and burial-ground bearing her name. Here and in Kirkmaiden are the only instances of church dedications to a Saint of that name in Galloway.

Near to the western seaboard the name Spital or Hospital recalls the Maisons Dieu of the Middle Ages. On the north side of a stream which drove a mill called the Spital Mill was the Little Spital, on the south the Meikle Spital, and the creek into which the stream runs bears the name Port o' Spital.

These Maisons Dieu, or Hôtels Dieu, were among

the hospitals in which religious of both sexes lived under one roof, following the Rule of St Augustine, under holy vows. They devoted themselves not only to the sick and the poor, but to the entertainment of pilgrims and travellers.

PORTPATRICK

To most of those who know it, the mere name recalls its charm, and to some amongst them its saintly associations as well. Known at different times, early and late, first as Portree, later as Port Montgomery, the name and memory of St Patrick, so interwoven with the little port, is the one that has alone survived.

It is a spot the approaches to which enhance its charm, especially from the northern or Stranraer side. Thus, for those interested in picturesque and forsaken highways, the Old Port Road, as it is called, can still be found in portions. That nearest to Stranraer is typical, narrow, stony, here steep between high banks, where "whins" with their golden flowers and multi-coloured brambles with ripe fruit afford a delight on autumn days, and when, as often as not, the summit appears to lead straight into some white cumulus cloud.

The second is less difficult, and can be taken in a carriage, though the descent is somewhat precipitous to the Glen, through which flows the

Pultanton,—a stream that owes its name to St Anthony, and in which are to be caught excellent small trout.

Crossing the bridge the way is still up and down across moorland, past the Half-Way House with Cairnpat in view (a little hill and its cairn suggesting some association with St Patrick), till the ridge of the hill is reached, and beyond lies the delightful expanse of sea, with the Irish coast-line between it and the sky. The graduated delight of the road approach invests this miniature journey with something of the pleasure that most of us experience when, stage by stage, we come nearer the generous sunshine of the south.

Descending to the village, so pleasantly sheltered and flanked on either side by steep cliffs, the remains of a forsaken "post-Reformation" church and a sadly-neglected graveyard attract attention, by reason of the picturesque round tower at the west end, which is said to be of much older construction than the church, and to have served as a lighthouse long ago. This tower is thought to have formed part of a much earlier church than the seventeenth-century one now occupying the site.

Of the old church or chapel of St Patrick no trace remains,—only the tradition that one existed in former days near the harbour. Of this great Saint,

the Apostle of Ireland, it is claimed that he was born in Scotland, near Dumbarton; on the other hand, more recent research points to Picardy and the neighbourhood of Boulogne. British or Gaulish, he was of the great Celtic race. His father was a noble—a decurio; his grand-uncle, St Martin of Tours. Whether from the shores of the Clyde or of Picardy, he was, at the age of sixteen, carried off in a raid by pirates to the north of Ireland, where he spent, as a slave and swineherd, what he calls the six years of his "happy humbling." At last he escaped by ship, and we read of his wanderings before reaching home. The land of his servitude was to become that of his Apostolate. He heard the voices of the Irish calling to him in the night: "Come, holy youth, and walk amongst us. Come!" As the great Apostle of Ireland, he stands pre-eminent; and Scotland, in a hardly less degree, venerated him, judging by the numerous dedications of churches to him and the parishes and holy wells named after him.

St Patrick's Well at "the Port" is no longer to be seen. The water which issued from a rock on the south side of the village is now diverted by means of pipes into another course. The contrast with another well bearing St Patrick's name at Orvieto, in Italy, came forcibly back to memory.

Those who have visited the Pozzo di San Patrizio will readily recall its vast circumference of sixteenth-century masonry, within which, in the richest luxuriance, grows the maiden-hair fern.

" The Port " has lost the three visible connections with the Saint. The chapel is no more, the well has its waters hidden, and the last to disappear has been the footprint on the rock which was said to have been left on it by St Patrick when on one occasion he came from Ireland. This rock was blasted at the time when Government essayed to make the harbour one of great importance. The futility of these efforts is to be seen in the wreck of these costly works, against which the wild storms wreak their fury.

At Killantringan, on Blackness, was once a chapel dedicated to St Ninian. Better success has attended the erection of a lighthouse, with lights of great power, on this height.

A delightful walk along the " Heughs " or cliffs is that bringing one to the first of two little bays separated by a small promontory. The first little bay, Port Mora, has on its south side two caves : one named that of Uchtrie machean (Kain),—it is also called the cave of a hermit ; beside it is

another, partly veiled by a small stream that descends over it. This was held in much veneration, and resorted to by sick people and children at special times, one of which was the first night of May.

LESWALT

LESWALT lies between a storm-swept coast washed by the Irish Channel and the more sheltered waters of Lochryan. On this last-named side, Nature wears a more smiling aspect, and here are found comfortable farmsteads, trees, and green pasture-lands. Near to its northern limit, where Leswalt marches with Kirkcolm, is the village ; and a little to the west, on the bank of a small stream, the ruins of the old church. Whether it occupies the site of a " cell " of very early days, or who was its Patron among the Saints, seems to be no longer known. That the church was of " pre-Reformation " days we do know. To visit it had therefore been the writer's desire. Thus, on a grey October day, with a friend and her camera, a start was made from Stranraer. Driving out, with the loch in sight, and the countryside so full of tender subdued colour, over all which lay an air of profound peace, we reached the cross-roads at Craigencross, — a familiar spot, which hitherto had not presented any historical interest, but now had become invested

with memories of the land once known as the "Spital Croft of Craichmore, belonging to the Knights Templar, and which passed from them, on the suppression of the Order in 1312, to the great rival Order of St John of Jerusalem."[1] Craigencross, on this land, is said to be the knoll or hill of the cross. Cross is sometimes used to signify gallows in such descriptions. In the days, however, when the Knights Templar, or Knights Hospitaller, were owners of the land, it would be the symbol of our redemption that was here erected—afterwards, perhaps, the other.

The lands pertaining to the Order of the Temple, after its suppression, having merged into the already great possessions of that of St John of Jerusalem, it is interesting to notice that in three cases only in Galloway are lands once belonging to the Knights Templar to be traced: Craichmore, "a certain croft, the Templeland, vulgarly called Spital of Craighmore," sold at this time (*circa* 1487) to M'Dowall by Sir Wm. Knolys, Preceptor of the Order of St John, "there being paid to us, at our House of Torphichen, the dues accustomed to be paid at the time appointed to the Templars."

In Sorbie, the five merk lands, the Templelands of Balsier, granted to a M'Culloch in 1569 by Lord Torphichen, the former Lord James of

[1] Great Order of the Temple.

the Order of St John in Scotland, who turned Protestant.

In Eastern Galloway, the lands of Templand or Templeland in Crossmichael.

The principal house of the Knights Templar in Scotland was at Temple, Midlothian. Of this great Order, which had its beginnings in humility, in poverty, growing to such enormous power and wealth in Christendom, ending in ignominy and practical extinction, whether deservedly or not, historical criticism has not yet said its last word. A brief *résumé* here may not be out of place :

The nucleus of the Order consisted of eight Knights, under Hugues de Payens, a Knight of Champagne, who, in the year 1118, bound themselves by a perpetual vow, in the presence of the Patriarch of Jerusalem, to defend the Christian kingdom. Baldwin, the King of Jerusalem, accepted their services, and assigned to them that portion of his palace that adjoined the temple ; hence their designation " pauvres Chevaliers du Temple " ; for very poor they were,—subsisting on alms.

Ten years later, the Order had extended, and had now adopted the Rule and Habit of the Reformed Benedictines, the Cistercians, to whose white habit they added a red cross. The Order consisted of four grades : 1, Knights, the heavy cavalry ; 2,

Serjeants, the light cavalry; 3, Farmers, entrusted with the administration of temporals; 4, Chaplains, alone invested with Sacerdotal Orders for spiritual needs.

The expansion of the Order was rapid from the Holy Land to all over Europe. Their power and their possessions became enormous, while their two great Temples of Paris and London were rich treasure-houses,—in fact, banks. Such wealth and power created enemies, and doubtless many of the knights had lost the love of holy poverty. Terrible charges were made against them in France. They were tried, tortured, under which some made false confessions, afterwards retracted; but the Order had been suppressed by the Pope Clement V., and the plans for its extinction ruthlessly carried out by the King Philippe le Bel. Thus, in the year 1312, it had ceased to exist; but not so controversy, and it is said that the most recently discovered evidence is in favour of the Knights. In most countries their possessions passed to the Order of St John of Jerusalem, except in Germany, where they were given to the Teutonic Knights; and in Portugal and Aragon two new Orders, respectively the Order of Christ and the Order of Montesa, were invested with them (*Catholic Encyclopædia*).

From the Craichmores, with their memory of Templars, lies the way to the village of Leswalt, and

a little further are the ruins of the old church and its burial-ground. These ivy-covered and beautifully-kept ruins are approached by a pathway with Irish yews on either side. The girdle of fine old sycamore trees, which enclose the whole, makes a charming setting. In one of these trees hangs a sweet-toned old bell, which the sexton pulled for our benefit, and told us that its only use now was for tolling at funerals. The ruins consist of a nave and some adjoining enclosures or family vaults, that of the Agnews of Lochnaw Castle being the principal. Architecturally, there is nothing distinctive about the remains of this old church, which has doubtless passed through many changes since the days of James V., when it is mentioned as being under the Abbey of Tongland.

As they now appear, it is with the impress of the great change that made shipwreck of the Faith in Scotland in the sixteenth century.

KIRKCOLM

In the extreme north-west of Galloway lies Kirkcolm, a commemoration of St Colum Cille, or the Dove of the Cell, one of the many left in the land he came to evangelise.

Saint Columba!—the royal saint who renounced the crown of his native kingdom to become a monk; the protector of the bards; the passionate lover of manuscripts, who, with his own hand, transcribed three hundred copies of the Gospels and Psalms; the founder of the monasteries of Derry and Durrow—and Iona, which became the centre from which the Faith spread through the northern land of Alba—this Saint and warrior, with his ardent temper, combative, yet always generous, the qualities of his race, became, in the perfecting of his character, the Dove of the Cell. Thus the soubriquet of Colum given to him in his childish days, from the exceeding love he gave to God, is the one that has superseded his other and fierce name of Crimthan, or the Wolf.

The incident that led to his self-imposed exile

from his beloved land is said to have arisen when he was studying under Saint Finnian of Moville, Co. Down. The latter possessed a very precious copy of the Psalms, which St Columba, longing to have, made a copy of, unknown to St Finnian. Becoming aware of what St Columba had achieved, he wished to take the copy from him. A dispute ensued. The decision of the King of Ireland, Dermot, was invoked, and he upheld St Finnian's claim to the copy. St Columba and his kinsfolk of royal race resented this, and the result was the Battle of Cuildremhne (Culdrevne), in 560, in which many were killed on both sides. St Columba, filled with sorrow and the desire for expiation, as an act of penitence left his country for Alba, there to work for God in the conversion of the pagan Picts. Missionary zeal had always burned in his heart. Thus, on Whitsunday 563, he, with his twelve companions, landed on the low-lying isle of Iona, which thenceforth became an island of light in the Western Sea, its beams not only illuminating the heathen northern Picts—the southern ones lapsed from Christianity,—but a help, a protection to the Christian Irish Scots who formed the Scottish colony of Dalriada.

For thirty-four years the Saint, by miracles, by prophecies, by great works, accomplished to the glory of God, accompanied by touching human instances of love of his country, of love of his

brotherhood, at last passed to his reward on Sunday, 9th June, A.D. 597, kneeling before the altar, surrounded by them.

For nearly three hundred years his body rested in Iona, which became a venerated shrine, the richness of which attracted the piratical Danes. Then, in the ninth century, to save the body of St Columba from their ravages, was fulfilled his prophecy :

> " They shall bury me first at Iona ;
> But, by the Will of the living God,
> It is at Dun that I shall rest in my grave,
> With Patrick and with Brigid the immaculate—
> Three bodies in one grave."

It was thus transported to Ireland by the Monks of Iona, and placed beside that of St Patrick and St Brigid in the Cathedral at Downpatrick, where these holy relics rested until destroyed by the soldiery of the Apostate Henry VIII. of England.

To return to this little corner of Galloway, which, in the days of St Columba, was becoming part of the colony of Nova Scotia, or Hiberno Scotia (the name applied by the Bollandists to the Scotic colonies in Scotland), the name of the Saint is impressed on it ; not only his religious name, but that of his royal house, is perpetuated in the place-names of Loch Connell, Cairn Conell, and Cairn Connell Hill. Whether St

Columba ever visited this part of the country is not known; so near to Ireland, it would not be unlikely. Apart from the dedication of the ancient church of Kirkcolm to him, the well at Portmullin, on the northern shore, near Corsewell Point, bears his name, and to this well great sanctity has ever been attached; while from the cross, which tradition tells us stood by the well, comes the name of Corsewell.

Further south, in the beautiful grounds of Corsewell House, are the ruins of the ancient Church of Kirkcolm. This was a free parsonage in the thirteenth century, and later on belonged to New Abbey. The ruins stand on a grassy mound surrounded by trees, some tombstones of different epochs marking the burial-ground; while adjacent is another well, named after St Columba, covered by a modern structure, on which is a Latin inscription.

A more ancient relic of the past is the richly sculptured stone cross-slab, now sheltered in the grounds of Corsewell House. This cross-slab is known to have come from the Chapel of Kilmorie, or St Mary's Croft, from whence it was taken to Kirkcolm, when the old church was repaired (*circa* 1720), to be utilised as a lintel to the principal doorway. After this old church was dismantled, in 1821, the stone was left lying in the grass until the late Mr Carrick Moore had it removed to the garden, where it now stands.

A good description of it appears in Dr Stuart's *Sculptured Stones*. Suffice it to say here that on one side it bears a representation of the Crucifixion, showing Byzantine influence ; while the scroll work on either side is rich, varied, and symbolic.

Although St Donnan finds a remembrance in Stoneykirk (see Kildonan), in Kirkcolm it is more fitting to notice this Irish disciple of St Columba, who, with fifty companions, founded a monastery on the Island of Egg, forty miles north of Iona. Here, on Easter Sunday, A.D. 617, they were all massacred by the Northmen.

The Holy Mass was being celebrated at the time of the incursion, which the enemy permitted to be finished, when St Donnan and fifty-three brethren were put to the sword. St Donnan and his companions are commemorated in other parts of Scotland, and the feast of these martyrs (17th April) was restored to the Scottish Calendar by Leo XIII. in 1898.

In Kirkcolm the spots to which St Donnan's name is attached are Chapel Donnan, near Balsarroch (a site only), Cairn Donnan, and Donnan Bay, on the western coast.

On the eastern shore of Kirkcolm is Lady Bay, otherwise called Portencalzie, or Port of the Nuns. Not far distant are the Kirkbride farms, E. and W.

On East Kirkbride stood a chapel dedicated to St Brigid, the foundations of which could still be traced in 1841 ; and also remains were found showing there had been an old burial-ground.

Adjacent to where the chapel stood is the holy well of St Brigid,—" a well of remarkably pure water, that never fails in the driest seasons." It is possible that there may have been a conventual establishment here dedicated to St Brigid,—a saint so dear to Celtic hearts, and to whom throughout Galloway alone there are so many dedications, to say nothing of the rest of Scotland and elsewhere. That she was ever in Scotland is not known ; but the ties that knit Ireland and her Scotic colonies together were so close that devotion to St Brigid was as strong in one as in the other.

Further south on the shore of Loch Ryan is the site of Kilmorie,—a very ancient church and croft dedicated to the Blessed Virgin. Its history belongs to so remote a time that there is but very little known. It will be remembered that the remarkable carved cross-slab, now at Corsewell, came from Kilmorie. Symson, writing in 1684, says : " There was of old a chapel called Killimorie, now wholly ruinous, within a little croft." A small farm or croft still retains the name of St Mary's Croft,—that croft for which in feudal days the tenant (if asked only) was to pay his superior

lord " one penny Scots money on the Feast of Candlemas. . . . The first sight of St Mary's is a gracious one, with the rising ground behind crowned with a group of trees."

Leaving the road and walking up to the croft through a field in which cows were grazing, a pretty young woman advanced to receive me. She was evidently accustomed to visitors, and took me at once to see the vestiges of St Mary's Well,—that holy well whose waters were greatly sought to carry to the sick. Whether recovery was to be hoped for or not was known by the abundance of the water, or the reverse. If the former, the sick one would recover ; if the latter, no hope was to be entertained. Around this holy well, like the others, superstition took the place of faith down to very recent times. This well, as seen to-day, is covered with a stone slab, said to have lettering on it, but worn too smooth to decipher,—some muddy patches, with grass and water ; some of brilliant green moss ; a few feet away, water running out of a leaden pipe into a pail ; and this was all there was to be seen of St Mary's Well at Kilmorie.

STRANRAER (INCH)

STRANRAER, the prosperous little royal burgh of to-day, with its street nomenclature testifying its loyalty to the House of Hanover, is the expansion of the village of Strandrawe (or village on the shore or strand, at the head of Loch Ryan), which, in the post-Reformation days of 1596, when it was made into a burgh, absorbed the rival village of Chappell.

With Chappell, however, the chief historical interest of mediæval times remains; for here, out of the misty past, we come on traces of the two most widely extended Military Orders,—the Knights Templar and the Knights of St John of Jerusalem.

In neighbouring Leswalt, the Templars had lands which probably included these, and passed to their successors, the Knights of St John. This Order had been introduced into Scotland by David I. in 1153, and had already been endowed with many possessions in this country. Eastern Galloway retains a distinctive record of it in St John's Town of Dalry; while in Western Galloway it is in the memories of "Chappell," the sites in neighbouring Luce, of St John's Chapel on the Knock, of Kirk-

christ, and the Jerusalem Fey or meadow on the shore of the Bay, that they chiefly survive. Also the many cross-slabs, with the eight-pointed cross of the Order, some found at Chapel Donnan, Kirkcolm, and others in different localities, all combine to perpetuate its memory down to these days, when an interest, be it only archæological, is revived.

More significant still of the beneficent influence of the Order are the "Spitals" or hospices remaining only in name to be found throughout the Province, east and west, served as these were by the religious of St Augustine, under whose Rule the Knights were professed.

It is, perhaps, forgotten in this island how much we owe to this great Order for the first organised efforts to tend the sick and the poor. Its earliest care had been for poor pilgrims and strangers who came on pilgrimage to Jerusalem, and for whom Gérard, a merchant of Amalfi, established an hospice or hospital, and is reckoned as the first Grand Master (1113). The Order subsequently developed into one of Knighthood under Raymond de Provence in 1120. Under his auspices, spacious buildings were erected near to the Church of the Holy Sepulchre, which became an infirmary served by a community of Hospitallers. Next, armed escorts were needed to defend and accompany

pilgrims, which in time became a veritable army of Knights Crusaders from Europe.

The history of this Order presents a fascinating study. After the fall of the kingdom of Jerusalem, in 1187, the loss of Tripoli, of Acre in 1291, their successive establishments in the Isles of Cyprus, Rhodes, Malta, their warfare against the enemies of the Cross, are each glorious pages in their history.

Lastly, as the Knights of Malta the Order exists to-day, while numbering some whom the Almanach de Gotha styles, though of an alien faith, *Chevaliers de droit.*

On the Monte Aventino of Rome, less untouched than the rest by modern "improvements," is the Villa Malta and its church of St Maria del Priorato. The view through the hole and over the keyhole in the gate is famous,—a miniature picture of the lovely garden within and St Peter beyond. In the Villa of the Grand Masters are to be seen all the portraits of the seventy-five,—from that of Brother Gérard in 1113 to the present Grand Master, Prince Gallazzo von Thun u. Hohenstein. Here the rich archives of the Order are preserved, while in the church are many interesting monuments of the Knights.

In Scotland little remains to tell us of the Order but place-names. That of Torphichen represents

the Preceptory ; and the last Preceptor, James, Lord St John, in Scotland, otherwise Sir James Sandilands, on joining the " Reformation," was, in 1563, created Lord Torphichen, and succeeded in having the property of the Order there erected into a temporal lordship in 1572.

After this digression, to return to " Chappell," it is curious to notice that both the newly-built keep or castle of Ninian Adair of Kinhilt, in 1511, adjoining the Chapel of St John, and the village which grew up around, appear under the cachet of this name of earlier importance.

This Chapel of St John, as the name indicates, belonged to the Manse or Manor of the Order here ; one of the 19,000 to be then found in Europe, and was doubtless among those sacked at the " Reformation." The castle, once called the " Chappell," exists to-day, — an interesting structure of the sixteenth century, with later additions. No longer used as a prison, it is still one of the most interesting landmarks in Stranraer, as seen from the Loch.

The tower, fortalice, manor-place of Chappell, its mill, watergang, with St John's Croft, are specified in the Charter under the Great Seal of 1596, whereby Chappell and Strandrawe became a burgh of barony under the superiority of Adair of Kinhilt.

Less than a century later, in 1684, Symson

STRANRAER AND "CASTLE OF THE CHAPPELL."

mentions " a good house at the east end of the town, then pertaining to Sir John Dalrymple, younger of Stair, called the Castle of the Chapel, where there is a chapel, now ruinous." The castle remains, but St John's Croft has vanished, leaving, in the designation of the Feys, " a memory of its gardens or meadows." In this poor quarter of Stranraer one street bears St John's name ; but on the shore is the one link with a Catholic past that is more than a name,—the perennial spring of St John, which still bubbles up between the tides with its sweet, pure water.

Modern Stranraer, somewhat uninteresting in itself, enjoys beauty in its surroundings,—a chameleon-like beauty, that shows itself in the ever-changing Lochryan ; at times a mirror, again an angry little sea, the glories of its sunsets and the wonderful tones of its encircling hills, its shores with salt-water pools, where the sea-gulls hover in flocks, and one looks at the distance as through lace !

When the north wind blows, the peaks of Arran stand revealed, blue or snow-capped, according to the season, and, nearer, the conical mass of Ailsa Craig. There are moments of moonrise that are poems, and others of wonder, when on autumn nights the " Merry Dancers," or the Aurora Borealis, makes a display. It is, however, mostly a fugitive beauty ; and after some day of almost preternatural

clearness of atmosphere come others of mist, or of pitiless rain, when all is effaced.

Along the shore road, going towards Innermessan, is a little burn, ending its course in the loch. Neither in the burn, nor in the little old stone bridge that spans it, is there anything remarkable. It is rather an instance of "what's in a name," for the burn is dignified by the name of the Bishop's Burn, and one wonders what was the tradition attached to it!

SOULSEAT (INCH)

THE Abbey of Sedes Animarum, or Soulseat, was the earliest founded in Scotland for the Order of Premonstratensian monks, whose parent house was at Prémontré, near Laôn, in Picardy.

St Malachy, Archbishop of Armagh, whose prophecies regarding the successors of St Peter have such remarkable fulfilment, is mentioned in connection with the founding of Soulseat. Returning from a pilgrimage to Rome, he died in the arms of his friend St Bernard, at Clairvaux, in Burgundy, in 1148. This would make the foundation of Soulseat much earlier than the one assigned (1160) in Galloway history to its foundation by Fergus, first Lord of Galloway. Whether, however, as founder or benefactor, Soulseat owed much to Fergus, who, a little later, built the Church and Priory at Whitherne, dedicating it to St Ninian over the original Candida Casa, and enshrining in the new building the tomb and the relics of the Apostle of Galloway. Here, as previously at Soulseat, were established the Premonstratensian monks, and Soulseat remained the head house of the Order in Scotland.

Of this ancient religious house no vestige is left, save some green mounds marking the foundations. None the less, one is drawn to visit it again and again by the charm and seclusion of its site and the mystery of its name. However much the learned may differ, it is surely permissible to associate with the contour of its site, which is heart-shaped, the ancient name of Sedes Animarum. Around it lies the horse-shoe loch, which also gave a name to the monastery,—Monasterium Viridis Stagni, or Greenloch. This is no lake of clear emerald water, such as is to be found in Central Europe, but an occasional opaque green produced on its surface by the minute spores of an aquatic plant.

The approach to Soulseat is charming by the shore of the loch, fringed with trees which grow down to the water's edge, through which are a succession of vignettes of the fine sheet of water and the rising ground beyond,—a very peaceful scene.

The peninsula (heart-shaped), on which stood the Abbey, is grassy, with fine trees, containing the mounds, the carved stones, and all the yet un-excavated remains in the trench or moat. Here stands the Manse, and in its garden was recovered by the father of the present minister, Mr Paton, F.S.A., the Conventual Seal of the Priory of Whitherne. It is, indeed, a spot of memories and mys-

teries. When, how, was it destroyed? Some say by fire; that its stones were used to build the adjacent Castle Kennedy, which in turn was burnt.

One portion of the heart-shaped peninsula of Soulseat contains the rose garden of the Manse, once the cloister garden of the Monastery. This rose garden is famed around the countryside for the beauty of its flowers, grown on once the sacred soil, and is the crown of a site of exceptional beauty.

In the old wild days, in spite of its seclusion, the abbot of Soulseat kept a retinue of forty armed men.

This Abbey does not appear to have been richly endowed. The names of such of its abbots as can be arrived at, and the list of its commendators, is to be found elsewhere (*Lands and Their Owners*, vol. i., N. E.). The last notice of its Catholic days has come down in connection with Lord John Johnstone, the commendator, who was still there in June 1572. On the 26th of that month he was "delaited for the administratione of the Mass and the Sacramentis in the Papisticall maner."

Belonging to Soulseat Abbey was the parish church, which, after the "Reformation," became that of the new parish of Inch, the remains of which are now within the park of Lochinch.

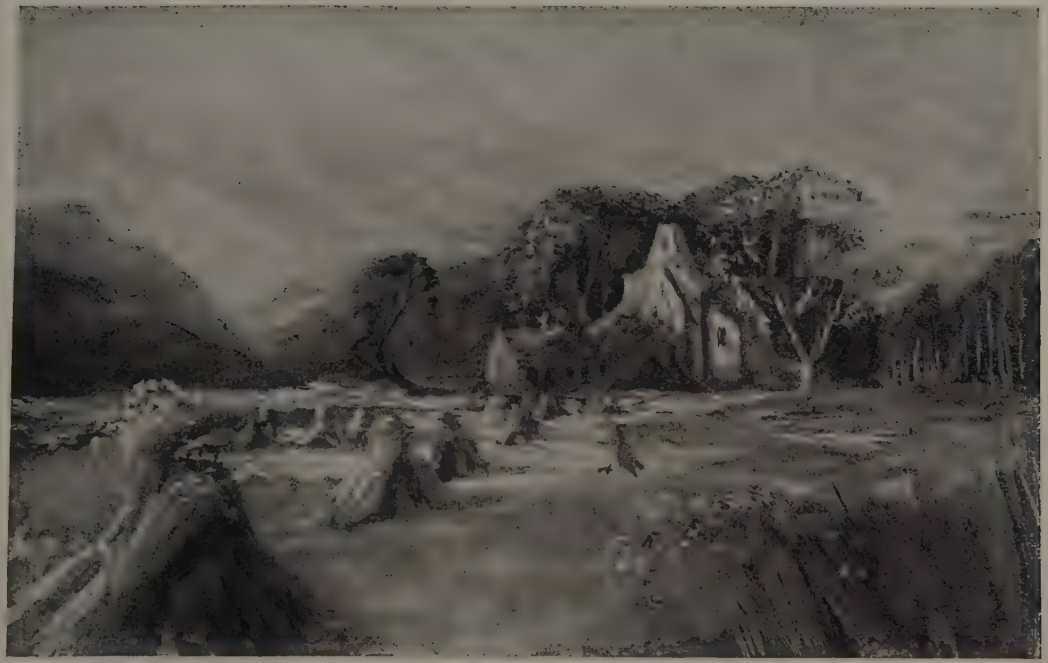
OLD LUCE

GLENLUCE ABBEY

In this sweet valley, the Vallis Lucis, with a northern background of hill and moor and set in woodland, are the ruins of the old Cistercian Abbey of Glenluce, founded by Roland, Lord of Galloway, in A.D. 1190. The first community of monks to occupy it came from the Abbey of Melrose, which had been re-founded as a Cistercian house by David I. in 1136, it formerly having followed the Rule of St Columba. Glenluce, like most of the abbeys of the Cistercians, was dedicated to the Blessed Virgin Mary, and was of the architectural severity of houses of that Order.

These monks were not only architects; they were likewise agriculturalists, the best of their day; and, while cultivating the fine arts, their charity not only gave hospitality to the poor who sought it at their monasteries, but they likewise had an infirmary for the sick.

Religious of the Order of Citeaux, they had branched off from the great Benedictine Order in 1098, St Robert, Abbot of Molesme, being their



GLENLUCE ABBEY FROM THE SOUTH

founder. In 1112, St Bernard, followed by many Burgundian nobles, joined it, and the Order grew to great proportions, and extended all over Europe.

The ruins of this Cistercian house stand on the eastern side of the water of Luce, and, by approaching from the village of Glenluce, they are in view the whole of the way.

To-day they cover over an acre of ground; whereas formerly the gardens and orchards occupied twelve Scots acres. Here, again, in a gift to the gardener of four shillings by James IV., we come across the royal pilgrims, himself and his Queen, on their way to Whitherne in 1509. A century later, in 1610, a royal charter gives to John Gordon, Dean of Salisbury, "the whole monastery of Glenluce, with all and sundry houses, dovecots, gardens, and orchards," showing that by some happy chance the venerable abbey had escaped more lightly than most from the ravages of the "Reformation." A still later mention of it in the Records of the Presbytery of Stranraer in 1641 shows that it had sustained little injury; while Symson, in 1684, tells us "that the steeple[1] and part of the walls of the church, together with the Chapter House, the walls of the Cloisters, and the Gatehouse, with the walls of the large precincts, are for the most part yet standing."

[1] "Most likely a low, square tower, with a timber roof, and slated: a common form in Scottish examples."—*Historical Monuments.*

In our own day, now that a revived interest in the remains of a past that was so beneficent to Galloway is displayed, what is still left is at last protected; not, however, before the best-preserved part of the ruined abbey, *i.e.* the Chapter House, has been utilised in an original manner. The south wall of the choir remains with part of the transept, and, opening out of it, are two small chapels side by side. The earliest buildings must have been Romanesque, of the Burgundian type, adopted by the Normans and introduced into Britain by them. The Cistercian monks excelled in this style, as they did in succeeding ones. It is said that the window tracery of the Chapter House is of the late sixteenth century, and must have replaced the earlier work.

On the high road, at the foot of a wooded bank opposite the abbey, is the holy well known as St Catherine's, and, further to the south and east, are others in proximity to the sites of ancient chapels. Across the water of Luce, near to the village, is a picturesque old bridge, of monastic days, of two arches,—a charming spot, with high-wooded banks, between which the water rushes on its way to join the silvery Bay of Luce. The village itself does not present any special feature of interest. Ballinclach was the name in the olden days, when the "Nativity" or "Mary Fair" was held there. A little to the south is the site of an ancient chapel

at Balcary, which is said to have been dedicated to Our Lady. Of this, the Rev. George Wilson, minister of Glenluce, relates that he remembered the walls still standing, two or three feet in height, and the finding there of a rosary and two beads of amber. Another chapel stood on the shore of the Bay, near to Sinniness. This was called Kirkchrist, near to which is the Lady Well ; while another holy well, also Lady Well, is inland, to the east of Glenluce. The waters of this well now run into the Lady Burn. Other designations connect the Knights of St John of Jerusalem with this locality, as already stated. Kirkchrist and the Jerusalem Fey or Park, with Kilfillan, are all close together.

Across the moorland rises the conical hill called the Knock of Luce, which is a landmark. Timothy Pont (1600) calls it Knockglas, or the green hill, and then surmounted by a cross. Near the Knock of Luce is St John's Chapel ; and the fact that three distinct paved floors superposed have been found in the ruins suggest interesting history of different periods. The cross-slabs that have been found in this locality are both curious and most interesting, and are now preserved in the National Museum of Antiquities, Edinburgh. Of two a mention may be made here : One, an upright cross-slab, was dug up in the churchyard of Glenluce, and for some time after was used as a seat beside a house in the village. It is richly interlaced. The upper portion, said to

represent a Maltese cross, seems to be more like a decorated saltire. The second, said to be the most remarkable of its kind in the south of Scotland, was found at Craignarget, on the Bay of Luce, and, among its circles, dots, and various crosses, has one known as the Crux Gammata, or Swastika.

NEW LUCE

This comprises the country of hill and moor that stretches northwards to Carrick, and from Old Luce forms the background of the old Cistercian Abbey. Near the picturesque little village of New Luce, another water, the Cross Water of Luce, falls into the Main Water. It is the threshold of a fascinating and little-explored district; the wild moors, with only tracks and morasses, the cairns and caves, and prehistoric remains of standing-stones—the fells, as they are called,—giving features to what would otherwise be a wild expanse. It is true, a railroad runs through to Ayrshire, but is of no use in enabling one to visit the most interesting spots in this locality, which are the standing-stones of Laggangairn and the wells of the Rees, across the Water of Tarff, near to the site of the church named Kilgallioch in Kirkcowan.

Besides the standing-stones at Laggangairn, there are the caves of Kilhern and the holy wells; while the remains at Gleniron supply the description of an Irish cashel (or monastic settlement

enclosed by a wall) of the sixth century, bearing the name of St Mirren, the Patron Saint of Paisley. The district is, in fact, strewn with prehistoric remains, — small round huts in circles, some domical, enclosed in stone walls, and numberless cairns.

Later tradition says that it was the custom of pilgrims passing on their way each to add a stone to these.

Of the standing-stones, those at Laggangairn afford the deepest interest. Only six miles from New Luce, the last three of the way are across the moor, and rough walking. A streamlet tributary of the Tarff, still known as the Purgatory Burn, has to be crossed; and at last, on the western bank of the Water of Tarff, are to be seen the two remaining stones of Laggangairn. They numbered thirteen at the end of the eighteenth century and seven in 1874–76 (*Lands and Their Owners*). These were said to have all been similarly incised. Whether they had long ago formed a complete number of Stations of the Cross attached to the old church across the Water of Kilgallioch (said to mean standing-stones), who shall say? The two remaining stones show a large incised cross, with a smaller one in each angle, and this "reduplication of crosses on each stone, which is an indication of a very early date, occurs at Bryngwyn, Radnorshire, and elsewhere" (*Historical Monuments*). Other two of

these stones are said to be at Kilgallioch, and others again were used as lintels and doorposts.

These stones and the curious wells across the Tarff constitute a most interesting cluster of venerable memorials, impregnated with the piety of early Catholic days, when what had been associated with a pagan cult was sanctified for Christian use. Those stones were probably Druidic ; and it is easy to recall the menhirs of Brittany, also turned into monuments of the Faith by sculptured crucifixions, or surmounted by stone crosses.

Kilfedder, not far from New Luce, on the east, where there is a cairn thus called, is supposed to indicate the site of a church once dedicated to St Peter, Prince of the Apostles,—in the Gaelic form, Cill Phetir, or Pheadair.

Two holy wells are to be found near New Luce village, each a Lady Well. One is near the parish church, and another near the Port William road, a little to the east ; while at the caves of Kilhern there is also a well, evidently of traditional holiness, referred to by the Rev. George Wilson, in 1899, as being still visited, and that " it is still customary to throw small objects into the well,—a superstitious relic of ancient worship."

KIRKCOWAN

Nearly opposite to Laggangairn, with its standing-stones, and across the Water of Tarff, crossed here by an old pack-horse track, is the group of antiquities already referred to,—the site of the old church of Kilgallioch and the three wells of the Rees, as they are now called. The fabric of the church is said to have furnished material to build these Rees, or sheepfolds. The dismantled church, only known now as Kilgallioch, is said to take its name from the standing-stones of Laggangairn, across the Tarff. Other explanation of its name is given by Sir Herbert Maxwell, in the first place, as the Nun's Chapel, Cillna-Cailleach, and later as of the standing-stones. Neither of these afford any clue to its history, or of its dedication, which remains a secret of the past. More mysterious still are the three holy wells which remain, and are described by Sir H. Maxwell in his *History of Dumfries and Galloway* : " They are within a few yards of each other, each covered with a massive dome of stones, built without mortar, with a niche above the aperture, either

to receive the image of a saint, as a repository for offerings, or simply as a convenient resting-place for a pitcher." To the lay mind of the writer these wells are reminiscent of south Wales and the neighbourhood of St David's, where, dome-shaped, they are to be found to-day.

The remains of the ancient church in the village of Kirkcowan consists only of a gable, covered with ivy. It was dedicated to St Comgan, or Congan, Prince of Leinster, abbot in the eighth century. He was brother to St Caentigerna, and fled with her and her children to Scotland, to save his life, on meeting violent opposition to his rule as a Christian prince. At Turriff, in Aberdeenshire, where there was a dedication to him, a Fair used to be held, called "Cowan's Fair," on his Feast Day, 13th October.

The church at Kirkcowan with that of Kirkinner were placed under the Chapel Royal of Stirling in the reign of James IV.

Again, on the Water of Tarff, south-west of the village of Kirkcowan, is the site and some remains of a chapel, opposite Kenmore, known only as the Chapel, Chapel Hill, Kenmore; while still further south on the River Bladenoch is a hamlet, the Spital of Bladenoch, recalling by its name the existence in other days of a Maison Dieu.

MOCHRUM

With lochs and moorlands and some fells for its inland scenery, Mochrum has an enchanting coastline on the eastern side of the Bay of Luce. Like Kirkcowan, its prehistoric remains are numerous: cairns, forts, old stones, and a few sites of more immediate interest to the pilgrim; that of the ancient parish church at Kirk o' Mochrum, which is said to have been dedicated to St Finan, and belonged to the Priory of Whitherne. Of St Finan very little is known. He was an abbot of the sixth century, and a leper; but the commemorations in different parts of Scotland testify to some special devotion to him. He is said to have evangelised that part of Argyleshire called Glenfinan; and, on Loch Shiel, the island Eilean Finan to have been the place of his abode. Here is preserved one of the few ancient bronze bells remaining in Scotland which bears the name of the Saint (*Cal. of Scot. Saints*).

The little ruined chapel and well on the shore at Corwall are probably named after him. Behind

ST. FINIAN'S WELL, CORWELL, BAY OF LUCE.

a roadside dyke in a field are still to be traced the foundations of St Finan's Chapel; the grass mounds with stones mark it clearly. The interior is a bed of nettles; while on the shore below, in a square cistern surrounded by stone slabs and whin bushes, is the holy well.

There are two other holy wells in Mochrum,—St John's at Chippermore, not far from St Finan's Chapel, and the Lady Well on Monreith Mains. Further inland, a chapel once existed at Crailloch; and still further on the Water of Malzie a wayside cross is thought to have stood at the ford named Corsemalzie, it being on a pilgrim track to Whitherne.

More than one cross stone has been found in this district, but the finest is that in Monreith grounds, which resembles in form the one in Kirkinner churchyard. It is, however, much higher and richer, and is thought to have come from Kirkmaiden churchyard in Glasserton—or rather, Fernes.

Mochrum has other memories of Catholic days, not to be overlooked. Myrton and its ancient owners the M'Cullochs preserved a tradition of the first Crusade in the name of Godfrey, from Godfroi de Bouillon, King of Jerusalem, under whom their ancestor fought, and who named his son after the saintly king (he who refused to be crowned with an earthly diadem where his Lord had worn

the Crown of Thorns); and thereafter Godfrey has been an hereditary name in the family.

Another relates to the severance of England and Scotland from Catholic Christendom in the sixteenth century. On a broad strip of shingle on Luce Bay, bearing the name of Philip and Mary Point, a disabled ship of the ill-fated Spanish Armada drifted ashore here. It is all tradition gives us, and but one incident in the tale of misfortunes of that great enterprise undertaken by Catholic Spain to preserve the Faith in these lands.

GLASSERTON

FURTHER south, in a situation of romantic beauty among the hills above Luce Bay, are the ruins of an ancient church and its graveyard, known as Kirkmaiden-in-Fernes, in contradistinction to Kirkmaiden-in-the-Rhins. On the opposite shore, St Modwenna, or Medana, is commemorated, and the episode, related in the Breviary of Aberdeen (1509), of the sacrifice of her eyes to an importunate suitor, is said to have been enacted here.

The miraculous fountain which then sprang up, and by the use of which she recovered her sight, is known as the well which flows from a rock on the shore beneath the church, and is now called the Cheincough Well.

Above stands the ruined church in its setting of hills and wood, making a picture of singular beauty. From very early times a church is said to have occupied this site. The present remains, in so far as they can be distinguished, are Romanesque in style, which is carried out in the restored chancel. Against the south-west wall, by the round-arched

doorway, is a projection, in appearance like a small rude altar built of stones, surmounted by a slab or *mensa*. Its position would suggest its use for holy water, or alms, or both. Beside a cairn-like erection of loose stones in the churchyard are several interesting fragments of sculptured cross stones, including one with a round-headed cross and a broadsword, said to be a memorial of one of the M'Cullochs of Myrton, whose family place of sepulchre was here. Even the beauty of this spot, flooded with sunlight, does not efface its eerie loneliness, making almost credible the weird stories connected with it. When the church had become disused after the "Reformation," the pulpit and the consecrated church bell were taken across the bay to be utilised in the Protestant Kirkmaiden-of-the-Rhins. "It was a calm morning, and the port to arrive at was Drumore; but ere long a heavy gale arose, at the instance, as said, of the Patron Saint, which sent all to the bottom of Luce Bay. From thence, as each representative of Myrton departed this life, the solemn tolling of the bell was heard by those on shore."

Full of mystery as of beauty is this little sanctuary on the Bay of Luce!

Still further south is the cave of St Ninian, on this same shore. Three miles south-west of Whitherne it may be approached from there by a wooded

glen leading to the shore, after which, the walking is rough along the shingly beach, with a climb up to the cave in the cliff. As described by Muir, in *The Lighthouse*: "They show on the coast of Galloway, on a lofty and precipitous line of rocks, against which one of the stormiest of our seas incessantly beats, a damp, chilly cave, lying one-third of the way it may be from the bottom of the cliff, and accessible only by climbing and springing from rock to rock. It is a deep recess, running back some 20 feet, and gradually narrowing from the mouth, where it may be 12 feet high, and as many wide. There is nothing to screen it from the winds and spray which beat against the rock; no bottom of earth to rest upon, but only bare, uneven stone."

The sanctity of this spot has never been lost to remembrance, and been amply authenticated by discoveries in the early seventies and since of many incised crosses, Latin and Celtic.

It is the most enduring link that we have with St Ninian, whose shrine is no longer to be found; and the Priory of Candida Casa, which carried on its traditions, is no more. It is to this "damp" cave that pilgrims singly, or in numbers, must come to honour the Saint of Galloway in the only spot left to his memory that is untouched by time.

WHITHERNE

ISLE OF WHITHERNE

On the Isle, some three miles south of Whitherne, and now a part of the peninsula, is a little ruined chapel, of thirteenth-century date, on the rocks, dedicated to St Ninian, which some regard as being the site of his Candida Casa.

Based on the description given by St Aeldred, Abbot of Rivaulx, of his pilgrimage to Whitherne in 1164, this presents conflicting statements: such as the site "on the shore of the ocean, and extending far into the sea; on the east, west, and south sides is closed in by the sea itself, while only on the north is a way open to those who would enter."

Geographically, the peninsula is clearly recognisable. The Isle cannot be said to extend far into the sea on any side; while the site "situated on the shore" can only be the figurative description of a traveller to whom the sea was in sight most of the way on approaching the shrine by land.

That St Ninian and his companions may have

been landed on the Isle, and this memory been preserved by tradition and the later building of a harbour chapel, is what might be looked for, where every vestige of the Saint had its commemoration; but the unerring instinct of Faith, apart from other fundamental reasons, has ever recognised St Ninian's great church and monastery at Whitherne as the Candida Casa, over the site of which the partly excavated ruins of the later Priory Church and buildings now stand.

The Isle in all probability encloses the site of St Modwenna or Medana's Monastery for women,—the Chil-na-case which, says Canon O'Hanlon, "should no doubt be written Candida Casa, or Whithorn." This cil or cell of the Casa, built by the Irish Saint, besides its spiritual affiliation to Candida Casa, would on the Isle have its site on land belonging to it; and, moreover, with its earlier remains of fortifications, be in accordance with the custom generally of Irish Saints to build monasteries within or near such.

Mr Muir, in *The Lighthouse,* writes thus of the Isle of Whitherne: "Of this once time island, cropping up here and there are bits of rough masonry, which are evidently the foundations of very old buildings; and on an elevated spot overhanging the shore, a few paces off, indications of other early erections are equally apparent in the artificial

swellings and depressions of the turf. These last, however, are more likely to be the foundations of a British or Roman fort than of ecclesiastical buildings."

The Inis Cais, or Isle of the Casa of old Irish writers, is in all probability to be identified here, whereon was St Medana's foundation of Chil-na-case, in Galluveie, and "where for centuries a flourishing community of nuns perpetuated her virtues and lived faithfully to the service of God" (Cardinal Moran).

The Isle, with its harbour, was the entrance from the south for pilgrims and others in mediæval days. "It is stated by tradition that the Prior of Whithorn gave a charter to the town of the harbour of the Isle of Whithorn (three miles south-east), and shores belonging thereto, with the customs, anchorages, and other petty imposts. The quay is understood to have been first built by the convent" (Priory of Whitherne); "and when repairs were wanted, these were made by a collection at the various churches of the diocese" (*Lands and Their Owners*).

WHITHERNE

THE earliest mention of Whitherne, now Whithorn, comes down to us linked with Rome. Pagan Rome still; yet before the close of the first century here, as elsewhere, Christians must have been found among conquerors and conquered. The Prætorium Camp at Rispain, a mile away to the south, is the only one known to have existed in Wigtownshire, and indicates the importance of the Roman settlement; while the name given to it by Ptolemy the Geographer, in A.D. 120, though transcribed as Leucophibia, is taken to be Leucoicidia. If so, it would in truth seem to be a presage of later days when expressed in Candida Casa, and later in the Saxon Hwitærn — implying the White House of St Ninian,—a designation ever since of the See of Galloway.

Until within recent years, a reminder of the Holy See and of a forsaken allegiance remained a little way out of Whitherne, on the road to the Isle, — a venerable sculptured pillar-stone,

bearing the cross within a circle, and beneath, the words :

LOC STI PETRI APVSTOLI

It is now removed to the crypt of the ruined Priory, for better preservation ; still, its old site by the wayside was singularly impressive. This pillar-stone is of the same period (fifth–sixth century) as the two in the churchyard of Kirkmadrine, Stoneykirk. Dr Forbes considers them to be of "a classical type, and they may have been erected in the time of the Provincia."

The early glimpses of what we now know as Whithorn, coming to us through Roman sources, form a fitting prelude to the advent of St Ninian, who was born and educated under Roman rule. His father was a converted Cymric king or chieftain, and Ptolemy's geography places the capital of the Novantæ, Cymric or Welsh Celts, at Whitherne. Thus, as a Cymric Celt by race, St Ninian found himself among his own countrymen on his return from Rome, with spiritual jurisdiction from the Holy See, as bishop and missionary.

At the age of twenty-one, Ninian had repaired to Rome, travelling thither, as we learn from Aeldred's *Life of the Saint*, across the "Gallicanas Alpes," or "French Alps," for the purpose of studying the Faith at its fountain-head. The Pope, St Damasus, received him very cordially, and gave

special teachers to instruct him in the doctrines of the Church.

After he had spent there fifteen years, the Pope St Siricius ordained him, and consecrated him bishop, and sent him to preach the Faith in his native land. Ninian settled in the district now called Galloway (*Cal. of Scot. Saints*).

Rome, as St Ninian knew her, had not yet suffered at the hands of barbarians. The magnificence of her buildings, to which had been added, since the Edict of Milan in A.D. 312, the splendid basilicas erected by Constantine for Christian worship,—Old St Peter's, built over the tomb of the Prince of the Apostles, St John Lateran, besides others; and the dignity and splendour with which the Divine Mysteries were celebrated made him long to see something approaching all this in his own land. Returning through Gaul, he stayed with St Martin at Marmoutier, near the city of Tours. When St Ninian resumed his journey homewards, with some religious to form a community, he was supplied by St Martin with skilled workmen to take with him, who could carry out his projects for the building of a church that should in some degree represent in this remote land the great sanctuaries of the Faith in the Eternal City.

Before the basilica that St Ninian was building at Whitherne reached completion, St Martin of Tours died, A.D. 402, and it was to the memory of

this great Saint that St Ninian dedicated his church. In all this he did not neglect the missionary labours with which he was charged, which were crowned with success in the south of Alba, and extended in the north to the Grampians. Here (see *Bellesheim*) he " ordained bishops, priests, made districts, then commenced the great monastery, Magnum Monasterium, which arose at Candida Casa on the model of the mother-house, Majus Monasterium of Marmoutier, and in course of time developed into a famous training school for monks and missionaries." Outside the city of Tours, on the bank of the Loire, St Martin had founded his Abbey of Marmoutier. This was rebuilt in the thirteenth century and Candida Casa in the twelfth. Attached to both is the witness of the recluse life. At Marmoutier, in the rocks behind, are to be seen the caves or cells of the " Solitaries," reached by an ascent ; and where the cave or cell of St Martin was is now a beautiful little chapel.

The saintly founder of the Candida Casa had his among the rocks of the storm-swept Bay of Luce,—a spot whose traditional sanctity has been confirmed in recent times by the discovery of incised crosses and a stone in the pavement with an imperfect Runic inscription :

Sanct
N I. P.

Of the shrines of these two Saints, how different are the conditions to-day !—one, at which we can pray ; the other non-existent. Of St Martin, in the magnificent new basilica in the city of Tours, built on the site of the ancient one bearing his name, are his relics, hidden during the Terror and refound in 1860, and now under the magnificent tomb of Vosges sandstone and mosaic in the crypt over the spot where they were found.

St Ninian was laid to rest in the great church he had built ; and for centuries pilgrims flocked to his tomb, miracles took place, until the cataclysm of the so-called " Reformation," since when even knowledge of its precise situation is but conjecture, and the fate of the sacred relics, with the exception of one,[1] unknown.

" In Paradiso Ecclesiæ
Virtutum ex dulcedine
Spiramen dat aromatum
Ninianus Cœlestium."

[In the garden of the Church,
By the sweetness of his virtues,
Ninian exhales
Celestial fragrance.]

[1] This relic, an arm-bone of the Saint, was preserved at the Scots College, Douai, having been recovered by Father Alex. Macquarry, who entrusted it to the Catholic Countess of Linlithgow, lady-in-waiting to Anne of Denmark, the convert consort of James VI., and later it was carried by Father John Robb to Douai.

St Ninian died on 16th September 432, which day is kept as his Feast, not only in the calendars of Scotland and England, but in that of Ireland, who reckons him among her Saints ; and under the Irish idiom he is commemorated on that day as Monenn (*Celtic Scot.*, vol. ii. p. 3).

St Ninian is said to have visited Ireland a few years before his death, to aid in the missionary labours of St Palladius, and to have erected at Cluain Conaire, now Cloncurry, Co. Kildare, a chapel and a monastery, which reproduced in miniature his great foundation in Scotland (*Bellesheim*, vol. i. p. 12).

Of this renowned monastery in Scotia, known as Alba, Candida, Rosnat, and its Irish rendering of Futerna, but few glimpses are afforded us after the death of Saint Ninian, and these chiefly from Irish sources. Thus, within the subsequent century, St Cairnach appears as Bishop and Abbot of the "House of Martain," or the Monastery of Cairnach (*Celtic Scot.*, vol. ii. p. 46) ; and, in this great centre of religion and learning, Irish students were conspicuous. To quote Cardinal Moran on Irish Saints at Whitherne, we have "St Finian of Moville ; St Euda of Aoran, who became a religious here (famed previously for his island sanctuary and school), who, on the advice of his sister St Fanchea, came to Candida Casa to enter the religious life ; St Tighernach of Clones ; St Eogham, Bishop of

Ardstraw; St Rioch, who is numbered among the relations of St Patrick; and St Talmach. All spent a portion of their lives in the fervent practice of penance and piety within its hallowed enclosure. St Manchan, Patron of Limerick, was first a student there, and subsequently one of its brightest ornaments and most learned teachers." Also St Mugint, author of the beautiful penitential hymn; and, still later, in the ninth century, Irish Saint Medana, the Foundress of Chil-na-case, in Galloway.

In the eighth century, Irish-Scottish rule at Candida Casa had been succeeded by Saxon. It was during this period that the body of St Cuthbert, for two hundred years without a resting-place, through fear of the Norsemen, was being conveyed by Eadwulf, Bishop of Lindisfarne, and Eadred, Abbot of Carlisle, to Ireland, when they were storm-driven to Whitherne, and in the sanctuary of the Candida Casa a temporary refuge was found for the mortal remains of the Saint,—a son of Ireland.

It was on this voyage that the beautiful Lindisfarne Gospels were lost and recovered on the shore —uninjured.

In the reign of Charlemagne, 768–814, his Confessor Alcuin came to Whitherne to venerate the remains of St Ninian in the Candida Casa. There is the record of his gift at the shrine and of a beautiful letter he wrote at this time.

In later days, Kenneth III., King of Alban from

997 to 1005, is said to have paid his devotions here. Thus, during the centuries that elapsed from the death of St Ninian in the fifth century to the reign of David I. in that of the twelfth, although history is for the most part silent, so hallowed a spot preserved its continuity of tradition, and could never have been without its pilgrims.

Between 1123–1130, King David I. re-established Candida Casa as a Bishopric, and Gillaldan received consecration at York as Bishop. Fergus, Lord of Galloway, who is considered to have been the founder of Soulseat Abbey and to have placed there Premonstratensian monks, next built the Priory at Whitherne for the same Order. This church, built over the original one of St Ninian, was a rich example of Norman Romanesque.

The Normans in England at this period began pulling down the existing churches, to rebuild them on a more magnificent scale.[1] Canterbury itself thus lost its basilican character. Candida Casa, being at this time under the ecclesiastical Province of York, appears as the new and splendid Priory Church erected by Fergus, which was also the diocesan Cathedral.

In England, this arrangement obtained greatly, where in cathedrals and abbey churches, under one

[1] See *Byzantine and Romanesque Architecture*, Sir T. G. Jackson, vol. ii. p. 208.

roof, were found a conventual and a diocesan or à parish church.

The bishops were also abbots. At Candida Casa, however, the bishops, of whom a list is given in *Lands and Their Owners* (new edition), vol. ii. pp. 424-25, were distinct from the Priors (who were Deans of the Chapter), of whom a very meagre one remains, owing to the destruction or loss of records.

The church, built by Fergus in the twelfth century, is said to have been destroyed by fire in the thirteenth, and then rebuilt on a less ornate scale, still preserving its dual character of Cathedral and Priory, under the ægis of which grew up the mediæval town of Whitherne. This became a royal borough by a Charter of King Robert the Bruce, confirmed later by James IV. Great prosperity reigned in Whitherne in the days when it held its place among the shrines of Christendom. The influx of pilgrims was numbered by thousands in each year; the importation trade with France; the merchants who came from inland towns for the supply of goods, all made Whitherne a busy and an important place.

Even to-day, on the Continent, the name Whithorn suggests the well-known pilgrimage of other days, and nothing else.

From the days of St Ninian and the Candida Casa, wherein rested his remains, Whitherne had

been surrounded by a halo of sanctity. The Irish Saints who preserved here the cultus of Monenn, the Saxon ones who owed their Christianity to Ireland, the pilgrims coming in ever-increasing numbers from Continental Europe in succeeding ages, bring us to the times when pilgrimage had ceased to be altogether an individual undertaking, and had developed into an organised means of travel.

In the days of faith, as still among the faithful, the object of a pilgrimage remains the same,—to pray in the spirit of penance on the site of Divine manifestation such as Lourdes, or the tomb of a Saint such as St Antony at Padua, and countless others, in performance of a vow to implore a favour by the intercession of the Saint venerated, and, if faithfully performed, always to receive an access of grace, if not always the desired favour.

In the Pilgrim literature that has come down to us, the most popularly known is that of Chaucer's *Canterbury Tales*, which pictures the pilgrimage to the shrine of St Thomas of a not wholly devout company. It must be remembered, however, that many in those days joined a company of pilgrims for the purpose of travelling in safety: pilgrims enjoying an immunity from all hostile attacks in virtue of the "signes" or "tokens" they displayed, and they came and went in some publicity. Thus it is said they were not un-

announced, for some "bore bells in their hands, and others will have with them baggepipes."

Apart from these companies were two separate types of pilgrims,—the solitary pilgrim and the palmer. Of the companies who travel in pilgrimages there are many to-day in Europe who are in no danger from hostile attack. Of the solitary pilgrim one knows less,—he who in the spirit of penance, alone, and for some part barefooted, visits a shrine in performance of a vow, where, perhaps, sacred relics with healing powers can be touched. The palmer is more of a professional pilgrim, travelling from shrine to shrine, begging alms by the way. The name originated in the sign of two crossed palms, denoting that the wearer had visited Jerusalem and the holy places in Palestine. The Palmer exists still. At Pontevedra, in north-west Spain, the writer met one in 1909. After seeing him from a distance more than once, a meeting and a conversation took place with him in one of the principal streets. He had come from Naples, and was going to Compostela,—an interesting and a picturesque personality, intercourse with whom seemed to place one in touch with the times of the Crusades!

Every shrine had a "sign" for its devotees, and to-day this still obtains in the more local ones as well as in the great ones of the Catholic world.

Thus at Rocamadour (Cahors), the writer, a pilgrim there in 1910, received the "Sportelle" bestowed at the altar after a short office.[1]

These pilgrim signs in themselves form an interesting study, as can be seen. We read in *Piers Plowman*, Wright, 1856, p. 109:

"A bolle and a bagge
He has by his syde
And hundred ampulles
On his hat seten
Signes of Synay
And shelles of Galice
And many a conche
On his cloke
And keys of Rome
And the Vernicle bi-fore
For men sholde knowe
And se bi hise signes
Whom he sought hadde."

No pilgrim "signe" or token is to be found belonging to St Ninian's shrine. Perhaps they were melted and remodelled for other use in "post-Reformation" days.

[1] Sportelle is a species of oyster without shells, reproduced in metal as a pilgrim badge. Thirteenth-century specimens of these were found while dredging under the Paris bridges in 1861. The modern medal is oblong, 1½ inch in length, bearing the representation of the Blessed Virgin and the Divine Child, encircled with the inscription, *Sigillum Beatæ Mariæ de Rocamador*. Four metal eyelet holes provide the means of attaching this badge to garments by ribbons or otherwise.

A world of interest is also to be found in the record of pilgrim travel in the Middle Ages, and of all that pertains to it: The development of routes that had been only bridle-paths and tracks into highways and links of far-reaching intercommunication; the establishment of hospitals recurring under the name "Spital" on such routes; the inns bearing religious signs, some of which nominally retain them for modern edifices,—The Cross Keys—St Peter's. Peter's Finger is St Peter-ad-vincula; St Martin, the Salutation and the Angel. These two last have been retained in Eastern Galloway, at Carsphairn, and Gatehouse-on-Fleet, respectively. Both represent the Angelic Salutation, or "Hail, Mary." In rural England, says Mr Sydney Heath in his book on *Pilgrim Life in the Middle Ages* (London, 1911), Salutation inns are numerous. The Angelic Salutation became often, in post-Reformation days, "The Angel," by having the figure of the Archangel Gabriel on the signboard, and effacing or painting out that of the Blessed Virgin.

Of the routes that converged on Whitherne, those from the north were through the moorlands north of Glenluce, and by the eastern side of Luce Bay, striking across to Whitherne, south of Kirkmaiden-in-Fernes. This route is still pointed out traditionally as the Pilgrim's Way.

From the north-east the route was by St John's

Town of Dalry, in the Glenkens; thence crossing the Cree by some convenient ford, the way was continued in sight of Wigtown Bay.

The country between these two was one of wild moor and morass; yet here, in later days, became developed a third and more central route by Kirkcowan and Corsemalzie; while from the south the approach was by sea, and the landing-place on the Isle of Whitherne, whereon stands the ruined thirteenth-century chapel that bears St Ninian's name.

From all these points pilgrims flocked, and in the hospices and inns of the Whitherne of those days found accommodation; while the stalls or booths in the main street there, adjoining the entrance to the Priory, would furnish them with pilgrim requirements.

This strip of buildings which faced north and south were occupied by stalls and booths, and, like a similar range in Old Edinburgh, were called "Luckenbooths." Here were, no doubt, sold pilgrim signs and tokens and other objects for pious use. What were the signs? Those of Canterbury, we know, were "brooches"; bells, the Campana Thoma that poor pilgrims attached to their clothes and more wealthy ones to their horses' trappings; but nothing is left by which we can reconstruct those of the days of the Whitherne Pilgrimage.

By the Pend—a wide, rounded, low archway of stone, situated in this part of the street—the former precincts of the Priory are entered. This arch is considered to be of a much earlier period than its mouldings and pillar clusters, which are fifteenth century, and bear the family arms of two Bishops of the Vaus family,—Alexander, 1420–1451, and of George, 1483–1508; while over the arch, between two windows of the house above, is set a carved stone panel representing the royal arms of Scotland.

On the opposite side of the street is the old way of approach to the shrine used by royal pilgrims, and called Route du Roi: debased later into Rotten Row, and now is known as the King's Road. Beyond the Pend the pilgrim of to-day finds a lane, with modern houses on either side, where once stood some of the monastic buildings, and which leads to the slightly rising ground whereon stand the Priory ruins.

All that is to be seen above ground to-day is the former nave. This was the Outer Kirk mentioned in the treasurer's accounts of his royal master's (James IV.) pilgrimages. The transepts formed the Cross Church; beyond was the Choir, or Monastic Church, and the Lady Chapel. In the accounts we read: "The King offered in the Outir Kyrk, the rude altair, the hie altar, our lady's altair, the chapel on the hill," said to be Chapel Outon. Again, on

16th July 1507, the year before, he offered at the " rude altair, at the ferter in the Utir Kirk, at the reliques, at the hye altair, at the lady's chapel, and the chapell on the hill." On 18th April the King offers at the " towme, the reliques, the hie altar, the rood altar, and the chapel on the hill." From this we learn, writes Dr Forbes, D.D., " that the ferter or ferterum—the shrine in which the actual body was kept—was in the Outer Kirk, an object of devotion to the common people. The rood altar generally stood under the chancel screen. The ' towme ' is probably the sarcophagus mentioned in the text as being near to the altar, unless it be the same as the ferter."

In *British Shrines*, by Mr Wall, 1905, he writes thus regarding St Ninian's in modern times: " In the remaining chancel (?) of the old Priory Church stands a tomb beneath an arch of the presbytery, on the north side of the high altar, which is supposed to be the shrine of St Ninian, and as such has recently been restored. The conjecture is doubtless correct; for, as with other early British Saints, the body of the Saint appears never to have been disturbed for translation into a movable feretory." It is, however, the ruined nave that is here referred to—the Outer Church of old days, where the shrine evidently stood, and where for centuries pilgrims came to venerate, to pray, to offer *ex votos*: the

crutches of the lame cured, or models of limbs, broken fetters, swords, jewels,—all the touching offerings invested with human history ennobled by deep faith.

To this shrine came thousands of pilgrims in each year of all classes,—kings, princes, prelates, and others: folk of the highest to the humblest in condition. Many came from abroad. Among those of historical importance was the Papal Legate, Cardinal Vivani, in August 1177; Aildred, the Monk of Rivaulx, who transcribed the *History of St Ninian*, by Venerable Bede. When it was known that the Prince of Wales, son of Edward I., intended visiting the shrine at Whitherne, the image of the Saint was removed to New Abbey, from where it was missed next morning, and lo! it had gone back to Whitherne.[1]

Robert the Bruce came as a pilgrim a few months before his death (1329), and that part of the monastic precinct occupied by the King retained the name of Bruce's Ha'. In the days of the Stuart Kings it is recorded that Margaret, Queen of James III., came in 1473, with six ladies of her suite. James IV. was a frequent pilgrim. The treasurer's books provide us with the account of one in 1497, and the expenditure for the King's large retinue. The route was by Biggar, Upper Clydesdale to Durisdeer,

[1] See *Dumfries and Galloway*, Sir H. Maxwell, p. 83.

and thence across Nithsdale to St John's Town of Dalry, Menegauf (Minigaff), thence by Wigton to Whitherne, giving alms and offerings as he went. At Whitherne, beside his usual offering, he gave £10 for ten "trentalis," each consisting of thirty masses, for the King, and then returned to Stirling by Ayr and Glasgow. On another and sorrowful occasion, when the Queen's life was despaired of, after the birth of her first son, who died the following year, the King went on foot from Edinburgh to Whitherne to pray for her recovery. His prayers were answered, and the Queen (Margaret Tudor, daughter of Henry VII. of England) having recovered, she and the King went on a pilgrimage of thanksgiving to St Ninian at his shrine.

It seems to have been a royal progress. Seventeen horses carried her Majesty's baggage. For the King there were three, and one for "the King's chapellgere." The Queen's "chapelgraith" was carried by them in two coffers. After thirty-one days they returned to Stirling.

The King's last pilgrimage to Whitherne was in 1512, a year before the fatal Field of Flodden.

The succeeding reign of James V. contains no record of kingly pilgrimage to Whitherne; neither does that of his ill-fated daughter, Mary Queen of Scots. That to St Ninian devotion was none the less strong is afforded by the existence of a chapel erected at Roscoff, in Brittany, beside the house

traditionally known as that of the young Queen, when she arrived there affianced to the King of France, François II.

The shadow of the unhappy days beginning to fall on Scotland were appearing, which were to end in the almost total extinction of the Faith in that country.

Not all at once, in spite of the "Reformation," did pilgrimages cease to the shrine of St Ninian. After the hallowed custom of centuries, was it possible? Thus it was not until two decades succeeding the fatal 1560 that pilgrimages here began to be ruthlessly suppressed.

"Greivous pains and penalties were ordained, and a search made for persons passing in pilgrimage to any kirks, chapels, wells, crosses, or sick (?) other monuments of idolatry . . . . apprehending them in actual deed, after speedy judgement to hold them in prison and firmance ay, and, quhile they redeem their liberty, to find caution to abstain in time coming."

Those who could not pay the fines were to remain in prison, or in the "stocks," and kept on bread and water. For the second fault, all persons landed or unlanded were to suffer the penalty of death as idolaters. It was the last act in the spiritual desolation that settled down on the sacred spot, from whence the light of the Faith had spread over the

land. Its glory departed, all records of events reaching back to ages either carried away or perished. No clue remains to all that happened in that terrible cataclysm.

Despite the annihilation of the Saint's shrine, Whitherne, or now Whithorn, preserves a memory of St Ninian even in the meagre and attenuated form of "reformed" faith. The town of to-day possesses in most of its houses some bit of freestone that once was part of the Priory; and in some instances very interesting sculptured stones have been recovered; and now in the crypts are preserved, as well as others, in the Gate House belonging to Lord Bute.

The site of the Priory having been used for interments, the work of excavation has been arrested. Still, as far as it has gone, a general idea of the size and form of the building has been obtained, all of which has been achieved through the action and generosity of the late Marquess of Bute, and now, as an historical monument, the ruin is safe from further depredation. The only portion above ground, viz. the nave, owes its survival to having been utilised as a Protestant place of worship after the "Reformation."

It is now filled with family vaults. The two decorated arched recesses which are on the north side belong to the ancient building, and were altar

tombs, with rich decoration of the First Pointed period. The one nearest the east is traditionally said to be the site of St Ninian's shrine, and it corresponds with what we know of the Outer Kirk, or Cathedral Church. Architecturally, the finest portion now remaining is the Norman Romanesque doorway at the south-west end of the nave. It is rich and interesting; all the more so, as there are details in it which archæologists consider to be Celtic, and as having belonged to an earlier building,—perhaps to the original Candida Casa of St Ninian's day. There are likewise three curiously-carved stones built into the wall on either side.

At the west end of the nave was a tower with a steeple, existing in the days of Symson, 1684, which fell at the beginning of the eighteenth century, carrying with it the western wall of the nave. Behind the north wall of the nave were the cloisters, and here was discovered the Roman stone, commemorating Latinus, aged thirty-five, and his little daughter of five years, by the late Mr Galloway during the excavations. In the south-east corner of the churchyard is the entrance to the crypts. Here are two "large diagonal buttresses, said to be rebuilt upon the original foundations. There is a curious oven-like chamber at the south-west angle. It is circular in plan, and covered with a domed stone roof, having an opening on the crypt side" (*Historical Monuments*). This chamber

is of piquant interest. Circular domed, perhaps even Roman, it bears no relation to the pointed barrel vaults of the crypts. Was it a baptistry? and what may lie underneath? The present Parish Church is understood to cover the ground whereon was the monastery, which, with its mill and dependent buildings, formed an imposing group. Apart from its renown, size, and stateliness, the revenues of the Priory and the Episcopal See were not great; and thus the King, James IV., among his pious works founded a Chapel Royal at Stirling, and annexed it to the Bishopric of Galloway. From that period it is known as Candida Casa, at Capella Regia, Strivelingensis. In 1504, the Deanery of the Chapel Royal at Stirling, and some years later the Abbey of Tungland, were annexed to it.

Whithorn of late years has felt the reviving breath of the "Second Spring," in a degree; and were pilgrimages organised from other parts of Scotland and elsewhere, greater results might follow. The faithful coming would find a little sanctuary, where again the Holy Mysteries are offered in Whithorn; the Cave of St Ninian, on the rocky shore of Luce Bay, to visit (a special feature of this restored pilgrimage), and on this spot, impregnated with his memory, to invoke his intercession on behalf of the country he won to the true Faith.

SORBIE

SCANDINAVIAN domination has left its impress in the name by which this parish is still known. "In the twelfth and thirteenth centuries there were two churches,—one called Great Soureby and the other Little Soureby. The first was granted by Ivo de Veteriponte, about the end of the twelfth century, to the monks of Dryburgh, which was confirmed by Roland, Lord of Galloway, under whom de Veteriponte held the lands. This grant was also confirmed by the Bishop and Prior of Whitherne" (*Lands and Their Owners,* new edition).

The old church of Sorbie, as it exists to-day, is a picturesque, though not an ancient, ruin. From this church an old stone font or holy-water stoup, octagonal in form, has been removed to the new church at Garlieston. This font is said to have once belonged to the Chapel of Cruggleton in mediæval days.

Kirkmadrine offers the same conflict of opinion on the subject of its nomenclature as the old church

of Toskerton, in Stoneykirk, with the additional perplexity that in the King's treasurer's account, 1506, it appears as Sanct Medan's Kirk, wherein James IV., returning from Whitherne, made an offering of 18s. to the kirk, besides 20s. to the officiating priest.

Kirkmadrine, as is known, belonged to the Priory of St Mary's Trahil. Its remains have no architectural features: they are of a bald simplicity, the original building having been much altered, and now only forming a walled enclosure, within which are burial-grounds of old families. It is pleasant to find it so well kept. Outside the ivy-clad walls are groups of ancient stones on mounds, some of which resemble small *menhirs*.

Full of baffling interest is this old building, standing there in its solitude, sheltered by friendly trees, and overlooking one of Galloway's fairest scenes,—from the sea beyond Eggerness Point to the nearer wooded shores of Galloway House grounds.

Kilfillan, by its name and record of the site alone preserves the memory of a church dedicated to St Fillan, on what is now the Farm of Millisle, near Garlieston.

Which St Fillan is here commemorated is not known; but most probably the brother of St Fursa or Fursey, whose Visions, like those of St Brendan the Voyager, find echoes in Dante's *Divine Comedy*.

KIRKMADRINE, SORBIE.

Entrance to the Church.

This St Fillan was the venerated Patron Saint of Robert the Bruce ; and the incident at Bannockburn of the Saint's relic will be remembered, as well as the great devotion of the monarch to his Patron Saint.

Amid the legendary lore and the many romantic episodes in Galloway's history none remain more vivid than those connected with the Rock of Cruggleton, or the Black Rock of Cree, as it is sometimes called. In the first episode we have an account of the conflict between Irish Scotic Christianity and the paganism of the Norsemen. To those familiar with the old Irish Annals, the name of MacCairill will recur as kings and warriors. In the days of St Colum Cille, north-eastern Scotland and the Orkneys knew them.

Later, one, Matain or Baiden MacCairill, the mormaer or district king over Mar and Buchan (Aberdeenshire and Banffshire), is recorded in the *Book of Deer* as having made a gift of lands (said to be those of Altyre) to God and St Drostan,—a disciple of St Columba, who founded the Monastery of Deer, so named from the Gaelic *deara*, or tears he shed on parting with St Colum Cille.

The regnant line of Cairill remained in Ulster (Ulidia) till 1095, when, as the result of civil war, the heir apparent to that kingdom, being defeated, fled to the colony of Scotia Minor, or Dalriada, and

there founded the family of which the MacCairills, or M'Kerlies, are the representatives.

"On his arrival in Scotland, MacCairill appears to have at once taken an active part against the Norsemen. . . . As in Scotland, so also in Ireland, the power of the Norsemen was great. The enmity shown to them by Lochlain MacCairill, on arrival in Carrick, then part of Galloway, is thus fully understood; and to capture Cruggleton Castle, which was built by and held by the said Norsemen, was an important and at the same time a daring project" (*Lands and Their Owners*, new edition). Cruggleton, crowning a rocky height over Rigg Bay, in the Solway, occupied a well-nigh impregnable position; none the less, by combined daring and strategy, it fell into the hands of the Irish Prince and his followers.

Half a century later (*circa* 1154), after the death of King David I., a desperate attempt was made by the Norsemen to recover their supremacy in Galloway, but they were defeated by the Gallwegians.

To this period belongs the legend of the old Boatman of Cruggleton, and the attempted recapture of the stronghold by supernatural aid, which reads like a page from a saga in its weirdness.

Knowledge of the intended attempt had been received by the MacCairills through a retainer,

once a prisoner in Norway and familiar with the language, who was thus able to discover, during his comings and goings on diplomatic errands between the Chief of the MacCairills and the King Haco of Norway, aboard his ship below in the offing, of the nature of the attack, including the supernatural aid relied on to insure its success. This latter might well strike terror into hearts that did not place their trust in the standard of the Cross to overcome that of Paganism ; for none other than the dread Reafen was to be unfurled in token of a subjugation to be made complete by the massacre of the garrison.

The Reafen, or enchanted standard, woven out of a lion's mane, had on its field a raven, which was supplied with human blood at midnight, to preserve its mysterious powers.

This standard was entrusted to the old Norse Boatman, who, on the eventful evening, arrived in his skiff at the foot of the castle rock, and stealthily began the rugged ascent. The success of his adventure depended on his gaining entrance within the walls, to unfurl the Reafen, when the castle would revert to his nation, and, amid the astonishment, and doubtless the terror of its holders, the ambush prepared would rush in and complete the conquest by massacre. Forewarned is forearmed. The Irish Scots, strong in their Faith, were prepared. They watched the solitary figure, with the furled

standard, mounting towards the walls; then a challenge rang out. The figure, undismayed, replied that he was the bearer of a message from King Haco to the Chief of the MacCairills. Permitted to enter, he was at that moment seized, the standard wrenched from him, and himself conducted to the gallows awaiting him.

Undaunted, the condemned prisoner declared his allegiance to his sovereign and the subjugation of the fortress by the presence of the standard within its walls as a fief of Norway. Then, with an invocation to the Scandinavian deities, he ended with the prophecy that on every anniversary, to the end of time, he would return with the standard, to wave it over the walls in token of its being an appanage of the Scandinavian kingdom.

The legend says that he contrived to free one of his hands, plunged a concealed dagger into his breast, and expired.

The ambushed enemy awaited the signal in vain, reconnoitred and retired on discovering that the plot had failed, rejoined their compatriots in the ships below, and sailed away, never to return under their name of Norsemen.

Meanwhile, the terrifying standard remained within the walls of Cruggleton. Its attributes were disquieting, as well as the mysterious conquest implied by its presence. What was to be done with it?

General opinion agreed to commit it to the flames : a sentence in process of being carried out in the courtyard, when a peal of thunder shook the castle to its foundations, and " a female form, of gigantic stature, snatched it from the pile, and, soaring aloft, was lost in the bosom of the cloud " (*Legends of Galloway :* Denniston).

In the long-run has been fulfilled the Boatman's prophecy. Norsemen become Normans still struggled for the possession of Cruggleton. Edward I. of England seized it and enlarged it. A liberated Scotland found it again the possession of a MacCairill. Later, it passed under the seigneurie of the Priory of Whitherne ; the MacCairills, now known as M'Kerlies, holding it as vassals of the Church until the so-called " Reformation."

Nevertheless, the old Boatman is said to have continued to pay his annual visit,—the last recorded being in the eighteenth century. Perhaps the ever-decreasing remains of the fortress were no longer worth claiming for the realm of Norway ; and now that only a solitary arch remains, the mystic visitor feels his revenge to be complete !

Otherwise has it been with Cruggleton Chapel, built by the Irish Scots ; here only the contrast need be stated : The fortress, great, all but impregnable, reared by pagan hands, demolished save for one forlorn arch ; and the little chapel—that part which shows its relationship with Ireland, not so long ago

also a ruin, yet preserving its distinctive features, and once again an edifice, still suggestive of the piety and faith of its founders.

From the days of the Crusades another tradition has survived, telling how young Ronald MacCairill, the only son of his father, took the cross, and went forth among its warriors to fight the infidel, and recover the sacred places of the Holy Land for Christendom.

This youth, it is told, had a mysterious dream thrice repeated. He dreamt that he was praying before St Ninian's shrine, in neighbouring Whitherne, when there appeared to him a venerable man, of benign appearance, with a flowing beard, a pilgrim's mantle over his shoulders, a white cross on his breast, sandals on his feet, in his right hand a naked sword, and in his left a pennon furled on its staff. Addressing the youth, he threw his mantle over him, and placed the sword and the pennon in his hands, saying: "Now go and fulfil your destiny; the pennon will guide you whither."

The pennon unfurled itself, and was wafted away, displaying in streaming letters the word Ascalon.

The youth next found himself on a rocky headland, with a tumultuous sea breaking at its base. Ships passed in succession, the decks crowded with knights bearing the same cross and the mantle with

which he was clad, likewise the legend Ascalon inscribed on the streaming pennons.

Although they beckoned to him, no sail was shortened nor boat sent for him. He could not reach them. . . . This thrice-repeated dream troubled him sorely. He longed to go and fulfil it, yet feared to ask his father's permission to do so. Unhappy and undecided, he delayed, when the aged knight of his dream appeared again and again, now sternly admonishing him that disobedience to his call would bring some great misfortune. . . . Needless to say, when asked, the Chief of the MacCairills placed no hindrance in his only son's way to fulfil so glorious a destiny. Thus Ronald, happy with his father's consent, was attached to a company of Galloway knights, and proceeded to join the army of the Crusaders.

Which crusade it was is not recorded. We only know that he won his spurs, and returned eventually to Cruggleton, a knight of distinguished prowess, bringing with him a fair bride of noble French birth.

This MacCairill, who in his youth received the mystic summons to fight for the cross, is in all likelihood the one who was made a Knight of the Imperial Constantinian Order of St George.

Traditions in Galloway were long current regarding the MacCairills as Crusaders and their exploits in the Holy Land. The one, however, who attained

to the above distinction has left to his descendants its memory—a dearly-prized one—in the form of the family crest, with the cross (crosslet), the sun, and the glorious legend of the Order: "In Hoc Signo Vinces."

This all points to the Fourth Crusade of 1201–1203, one chiefly organised by nobles and knights, and which never reached the Holy Land, winning, however, victories for the Cross nearer home,—for the Republic of Venice, under the brave Doge Dandolo; reinstating the Emperor Isaac Angelus on the throne of Constantinople when his son Alexis was crowned, in Santa Sophia, as joint-Emperor. Alexis was a Latin at heart, and not only greatly favoured this army of western nobles and knights, but made his submission to the Holy See, and compelled the Patriarch of Constantinople to do likewise, and to go to Rome to receive the Pallium from the hands of Pope Innocent III.

The history of the Imperial Constantinian Order of St George being so little known, a brief *résumé* will not be out of place, gathered from continental histories of the Orders of Chivalry. That of the *Abbate Bernardo Giustiniani* (Venezia, 1692), himself a Grand Cross Knight of the Order in question, is peculiarly interesting. Likewise, a Spanish work dealing with these Orders: *Tesoro Militar de Caval-*

leria (Madrid, 1648), which gives a very full account of this one, " the type and model of all others " ; and various French (notably Pierre Hélyot) and others, bringing the records of the Order down to recent times and to our own day.

To revert to its origin, it is necessary to recall the miracle that heralded victory to Constantine the Great when on his way to oppose Maxentius. In the midday sky the cross appeared above the sun, with the great promise in the words : In Hoc Signo Vinces. The son of St Helena saw and believed,—he and his army. Outside Rome, on the banks of the Tiber, near the Ponte Milvio, the battle took place in which Maxentius, utterly defeated, drowned himself in its waters. Then ensued the triumph of the Church, now free to emerge from the catacombs, and the public recognition of the Faith by virtue of Constantine's Edict of Milan in 313.

Still, Constantine remained without holy baptism for twenty-four years. It needed the humiliation of the great Emperor as a victim to leprosy before he was received into the Fold of the Church, and cleansed by the sacred rite in soul and in body. As an act of thanksgiving, he instituted the great Order, which, bearing his name and having as standard the Labarum—a perpetual record of the Pax Christi

and the promises vouchsafed to him,—the Order was placed under the patronage of St George of Cappadocia, martyr under the Diocletian persecution of 305, who, " Conte e Maestro di Campo dell Imperio," had thus suffered.

Old writers tell us of a record in Rome concerning the institution of Constantine's knightly Order, at one time to be seen in the Campodoglio, but no longer to be traced. In the seventeenth century this marble slab, depicting Constantine bestowing the Cross on fifty of his greatest warriors, and confiding to them the Imperial standard of the Labarum, was extant. These fifty were styled its guardians ; and further, as Torquati à Torque, wearing a chain with the cross on the breast, constituted the Order of Senators, which later became the fifty grand crosses of the Order, representing in Europe fifty provinces, which included " Gran Priorati—Bailagi e Priorati."

The engraved slab or lamina of marble, which represented the institution of the first fifty knights, bore the inscription : " Constantinus Max Imperator Postqvam Mvndatvs a Lepra Per Medivm Baptismtis Milites sive Eqvites Deavreatos creat in Tvtellam Christiani Nominis " (Constantine, the Great Emperor, after being made clean from leprosy, by baptism, founds the Order of Golden Knights for the defence of the Christian name).

The Order was thus called Cavalieri Angelici Avreati, from the Angel of the Miracle, and further, Constantini di San Giorgio, from its founder and its patron, and was under the Rule of St Basil, the St Benedict of the East. This was confirmed by the Pope, Leo the Great, in 456. As the annals show, many were the saints and heroes belonging to the Order. In the days of the Crusades, we read of St George, on his white horse, over the walls of Jerusalem, promising conquest; and in the words of Tasso, "Son cinquanta guerrier che in puro argento, Spieganla triumfal purpurea croce." This refers, doubtless, to the fifty Torquati or Gran Croci. The Knights of the Golden Collar of St George formed the first class; then the Knights of the Simple (Semplice) Cross; and lastly, the Serventi d'armi Scuderi, or Armigeri, the third. For the knights, at least, four quarters in their armorial bearings were necessary in the later days of chivalry, when such distinctions had become more developed. The earliest shields remain still the simplest in heraldry.

The Order of St George had been adapted to the mediæval model by the Emperor Isaac Angelus in 1190, and thus it has remained in evidence during the wars against the Albigenses and other heretics in the west, in those against the Turks in the east of Europe, till the great Don Juan of Austria finally routed them, bearing the Labarum in the

sixteenth century,—almost the last record of a series of military victories for the Cross in a passing epoch. After the sad sixteenth century, the conflict has been transferred to other fields. Still, the Order has existed, the Grand Mastership being hereditary in the representatives of the Emperors of Constantinople, the Comneni, till the last, in 1679, passed his right in perpetuity to Giovanni Francesco, Duke of Parma ; thence it passed to Don Carlos, son of Philip IV. of Spain. Again transferred with its archives to Italy and the Kingdom of Naples, the Grand Master of the Order to-day is S. A. R., the Count de Caserta.

The sixteenth centenary of the Peace of Constantine has come and gone. 1913 saw celebrations of it in all the Catholic world, and, above all, in Rome. Appropriately, the Knights of the Imperial and Constantinian Order of St George took their part, and in the new Basilica of Santa Croce, near the Milvio Bridge, on the Flaminian Way, in the chapel apportioned to them, deposited the Labarum, —the standard of the Order.

These traditions of mediæval days and of vivid faith are supplemented by episodes in the thirteenth and sixteenth centuries, which conclude the history of Cruggleton in Catholic times.

It was in the thirteenth century that the gallant

recapture of Cruggleton from the English took place, under the leadership of the Hero and Martyr Patriot of Scotland, Sir William Wallace, with his chosen friend Sir William MacCairill or M'Kerlie, as the name now begins to appear.

Cruggleton recovered, MacCairill still followed the fortunes of the Patriot; and when together they were betrayed to the English at Robroyston, near Glasgow, Sir William MacCairill died in defending his friend. Together they are commemorated at Robroyston, on the spot, by the beautiful Celtic cross, erected by public subscription, and unveiled by the writer in 1900, in place of her father, the last lineal male representative of the MacCairills or M'Kerlies of Cruggleton.

Both the Patriot and his friend were devout Catholics. In acclaiming the first, how little is the source of his greatness now understood in Scotland! The supernatural aspect of his mission to deliver his oppressed country is overlooked in the political. In the words of Harry, the Minstrel:

> "Scotland he freed, and brocht it off thrillage,
> And now in heaven he has his heritage."

He further relates the curious vision of the Monk of Bery, "who, on his deathbed, predicted the martyrdom of the defendour of Scotland," and his having "lestand wary soun" in heaven.

The Catholic memories of Cruggleton close with the record that within its walls was offered the Holy Sacrifice of the Mass in April 1563, when to do so had become a penal offence. The former Prior of Whitherne, Malcolm Fleming, now become Commendator, had with two other priests, Sir Thomas Montgomery and Sir William Taylor or Telfer, taken refuge in the Castle of Cruggleton, and there celebrated the Holy Mass, for which they were tried, and, "in respect of their confession of the same, were sentenced to be put in ward within the Castle of Dumbarton."

The little church of Cruggleton lies to the west of the castle site, in a less exposed position, and stands within a belt of trees, further surrounded with a stone wall. It dates back to the early days of the twelfth century, and is an extremely interesting example in its original parts of Hiberno-Romanesque, such as was found in Ireland from the days of Brian Boroimhe, until superseded by Norman Romanesque.

The nave is considered to have been of later construction, when the chapel began to be used as a parish church, and needed enlargement, most probably. It may have been in late "pre-Reformation" days, as Symson, in 1684, describes the church then as a ruin. Such it remained for exactly two hundred years, when, during a great storm, in

CRUGGLETON CHURCH BEFORE RESTORATION.

1884, the last gable was blown down, and fears were entertained for the rest.

Thereupon it was decided to restore the venerable monument, and this was carried into effect. The exterior is now beginning to lose some of the crudeness of restoration. Inside, however, bare as it is, the soft rose in the colour of the stones is very harmonious. Beyond the ancient apse, with its tripled half-circles supported by its slender clustered pillars, with their quaint almost rude emblems, yet withal suggestive of Greek ornament, lies the rectangular chancel and the purple slab that surmounts an erection of stones where once was the altar. The light from the deeply-splayed windows falls on this, and the *ensemble* affords a delight in colour and *chiaroscuro*.

Outside the chancel, on the south side, was a walled enclosure known as the M'Kerlie vault. Since the restoration, this has been marked out by stones set at intervals. Having survived the "Reformation," though as a ruin, then the somewhat cruel mercies of restoration, externally the venerable fabric still witnesses to the Faith of the sons of Hiberno-Scotia, who reared it.

KIRKINNER

"Ecclesia Sancte Kennere de Carneswall in Galwidia," as it thus appears in a charter to the Prior of Whitherne.—The church is about two miles from Wigton. It was granted by Edward Bruce, Lord of Galloway, to the Canons of Whitherne, which was confirmed by King Robert I. and subsequent monarchs. "A sort of excambion was made in 1503 between James IV. and the Canons of Whitherne, whereby they resigned the Church of Kinneir to the Chapel Royal of Stirling, and obtained in its stead the Church of Kirkandrew in Kirkcudbrightshire, Kirkinner forming the benefice of the sub-dean of the Chapel Royal. . . . According to Bagimont's Roll, it was the highest in rental of any parochial benefice in Wigtonshire" (*Lands and Their Owners*, new edition).

This church and parish were under the patronage of St Kenneir or Cenera, virgin-daughter of Aurelius and Florentia. She was one of the great company of virgins who accompanied St Ursula to Rome. On their return they all suffered martyrdom, at the

hands of the Huns, near Cologne, on the Lower Rhine, A.D. 450, St Kinnere alone escaping, to meet a martyr's death later. St Ursula and her companions are usually called British. Cardinal Moran, however, in *Irish Saints in Great Britain*, says : " By Continental writers they (British Saints) are often styled Britons, as born in Britain, and perhaps proceeding to the Continent from the British coast ; whilst by Irish writers they are justly claimed as fellow-countrymen, on account of their parentage and cherished connection with our island. Thus it is, for instance, with St Ursula and her companions. Many writers, even in modern times, have called them Britons ; but the more ancient records expressly describe them as Irish, and they are honoured in our calendars among the first flowers of the martyrs of our Church."

There is but little to recall the past in the Kirkinner of to-day. In the churchyard only one of the two Celtic crosses, described in Dr John Stewart's *Sculptured Stones of Scotland*, is to be found, and that not very easily, hidden as it is among a crowd of tombstones. It has been broken and put together, but quite complete. In the wheel head are four round holes, the cross being traceable, with a boss in the centre, while the interlaced work on the shaft is rather effaced.

Another stone in this part of the world rivals it

in popularity. The Holed Stone of Crows is more of a curiosity and an enigma. Such stones are to be found in Devon and Cornwall, and, Mr Muir (*Ecclesiastical Notes*) tells us, are almost invariably associated with the sacrificial rites of the Druids.

In Scotland, however, vows or compacts are made at or through such holes, and, accompanied by certain extravagant forms, prayers for restoration to health, from which we see that some cultus is attached to them still.

To the west of Kirkinner is Longcastle, once a small separate parish, but now incorporated with the former. Its loch, now drained, has yielded many antiquarian remains. The ecclesiastical ones, however, consist only of the little ruined church of Longcastle, on Kirklands ; on the eastern side, a hill called Chapel Hill ; and a holy well, now known only as a spring, near to Culmalzie (the Malzie Burn).

Knockan (a farm) supplies us with another reminiscence of James IV., who granted it, being six merk land at that period, to his harper, Ronald Makbretun, with the condition that six bolls of meal from it were yearly sent to the convent at Wigton.

WIGTON OR WIGTOWN

This little town, set on a hill, commands one of the fairest views in Galloway, embracing as it does the Stewartry hills across the estuary and the more mountainous ones of the north. To gain, however, a view of the *ensemble* of Wigton, that from the opposite shore is one of the best, and can be very "impressionist," especially at sunset, with the long slope of the hill on either side, and the town with its steeples and trees silhouetted against the sky.

The political past of Wigton was stirring during the period of English invasion in the thirteenth and early fourteenth centuries. Of its fortress nothing remains, although the outlines were still definable in the time of the writer's grandfather, Captain Robert M'Kerlie, who, in 1830, had them traced. Still, it is with other thoughts that one approaches Wigton and experiences, what the generality of visitors do, the strange peacefulness of it; not so much the absence of busy activity, but something that broods over the place,—a something that one feels has been bequeathed to it by centuries

of prayer. This is not surprising when its past is recalled, the chief note of which was religion. Being on the way to Whitherne, Wigton must have seen much stir in the coming and going of royal and other pilgrims to the shrine of St Ninian. We know that several of the Scottish Kings when on pilgrimage stayed at the convent founded by pious Devorgilla, daughter of Alan, Lord of Galloway, and mother of John Balliol, for the spiritual sons of St Dominic, in the year 1267. From the days of James IV., an echo comes to tell us how, nightly, after the Salve Regina had been sung, a special orison was made for the royal benefactor, his father, his mother, predecessors, and successors. There is not, however, a stone now left of this religious house,—only the site known to-day as Friarland, on a gentle eminence whose base skirts the bay.

"In 1818, a portion of the walls was to be seen. At that time tan-pits were on the ground. From what was gathered, the principal portion was a square, enclosing about half an acre of land. The walls were of rough stone, with lime, though hewn freestone may have been employed about the doors and windows. The principal entrance to the Friary was from the north side by a large arched gate, over which, it is said, hung the convent bell. The place where the arch stood, though not a vestige of it remains, was called the Bell Yett, *i.e.* gate. The monastery was supplied with water brought in

leaden pipes from the high ground on the south-west, conveyed into the court. The well, afterwards called the Friar's Well, was built round with free-stone, which building, together with portions of the pipe, old people of the eighteenth century remembered to have seen " (*Lands and Their Owners*, new edition, 1906). Directly west from the convent is Monk's Hill, of about twenty-four acres, which, till the end of the eighteenth century, had a small house and a good garden on it, all of which, it is conjectured, once belonged to the convent. One other item of interest remains to be added in connection with this Dominican house, concerning a certain apple grown in the convent orchard, known as the Croft-an-righ pippin. A little over one hundred years ago, two of the trees, each about a century old, remained, from which grafts were sent to all parts, and the fruit in England became known as the Galloway pippin.

The old churchyard lies north-east of the site of the Dominican convent. Within are to be found the remains of a " pre-Reformation " church, the older portions of which are coeval with the Priory Church of Whitherne, built in 1170, to which it belonged. Dedicated to St Machutus, it is the only known dedication in Scotland to that Saint, with one other, as Dom Michael Barrett tells us, that of Lesmahagow, the site of a Benedictine monastery, formerly known as Ecclesia St Machuti. In the Roman Campagna,

St Machutus, a property belonging to the Scots College in Rome, is another link with the country.

St Machutus is inseparably connected with St Brendan the Voyager, in company with whom he came to Scotland to evangelise the people on the Mainland and the Isles, nearly twenty years before the coming of St Columba. Dedications to St Brendan are numerous in Scotland, where he is justly honoured in the calendar as the "Apostle of the Orkneys and Isles of Scotland."

The associations connected with St Brendan are perhaps more those of his voyages and adventures in search of unknown lands across the ocean,—quests which gave Dante inspired thoughts for his *Divina Commedia* quite as much as the visions of another Irish Saint, St Fursey.

That St Brendan was a pioneer in the discovery of America, or some of his disciples, is tolerably certain. Throughout mediæval Europe the story of his voyages was familiar; and eight centuries later Christopher Columbus came to Galway to study the records for himself before the undertaking of finding the Western Continent.

In these voyages of St Brendan, St Machutus is the only one of the fourteen monks who accompanied him whose name is mentioned and as one of singular holiness; also in Scotland we see that they laboured together.

It is in Brittany, however, that he is revered still

ST. MACHUTE, WIGTÓN.

Ruins on the Site of the Ancient Church.

as one of its Apostles and Patron of the Cathedral Church of St Malo, under which variation of his name he is better known.

The ruined church in Wigton possesses but little of early work, and that at the east end. In the Vaus tomb, outside the south wall—a relic that remains of the Catholic rectors of that name,—are the suggestions of an arch that has affinity with Whitherne, above is a fifteenth-century mullioned window, with trefoils and carved stone shields. Another mediæval monument in the churchyard has a slab with an inscription in black letter which, though incomplete, can be read as: "Anno Dmi M.CCCCC. orate pro anima Fratris . . . "; and, most ancient of all, the shaft of a Celtic cross with interlaced work.

There is another slab that belongs to much later times, after the great falling away. It bears an inscription to a young woman who, with an older one, are known as the Wigton Martyrs, and whose cruel fate evokes all sympathy. This occurred in the latter half of the seventeenth century, when the Catholic Faith had all but perished in Western Galloway. The people, robbed of the Faith of their Fathers, still remained intensely religious in feeling, and, while having been made to disbelieve in St Peter and his successors as the Vicegerents of Christ on earth, their logical sense forbade them to accept an earthly sovereign as head of the Church;

and here, in Wigton, this was exemplified by the death of these two women, tied to stakes, and drowned in the Bay by the incoming tide. The inscription on the tombstone of the younger woman, Margaret Wilson, aged eighteen, is very pathetic. The lines which tell us that she was "Murther'd For Ouning Christ Supreame Head of His Church," and of another, "She suffered for Christ Jesus Sake," stand out from the rest.

CHAPEL OF ST. NINIAN CRUIVES OF CREE.

PENNINGHAME

THERE are several interesting associations with St Ninian in this district, as well as others of ecclesiastical interest. Turning northwards from Newton-Stewart, towards beautiful Glen Trool, the way to St Ninian's Chapel of the Cruives lies more or less beside the river Cree, which is the boundary between "Shire" and "Stewartry," till on reaching the Cruives, or Loch of Cree, is discovered on the roadside, half-hidden by sheltering trees, the ruined ivy-covered east gable of the chapel. In this gable are two recesses or ambries, one larger than the other. The foundations, now grass-grown, are easily recognised, and, as so often to be found on these sites, is an old twisted thorn tree. On a brilliant summer day the whole is a charming picture.

This chapel was built as late as 1508 by one John Kennedy of Blairquhan, and the chaplaincy attached to it was endowed by him, with the annual rent of £8, 10s. from the barony of Alloway, in Kyle Stewart.

More interesting even is a little clachan further north, and the site of a very ancient chapel. Clachaneasy means the Hamlet of Jesus. Clachan Iosa and the chapel site, now called Kirkhobble, was formerly Keir or Kerychappell, and most probably here were said or sung the Litanies, with their opening invocations, Kyrie Eleison, by pilgrims on their way to Whitherne. The clachan bearing the Holy Name suggests the existence of some community in the distant past.

Near to Loch Ochiltree, on the west, is the site of the ancient church of Kirkcalla and its graveyard, dedicated, it is said, to St Aula, Olla, or Olaf, King and Martyr, A.D. 1030, who was much venerated in Scotland, though more directly associated with the Orkneys and Norway. His shrine at Drontheim was a place of pilgrimage where many miracles were worked.

South of Newton-Stewart, in the windings of the Cree, is a large bend named St Ninian's Creek ; and the holy well bearing his name is in proximity to this, opposite to Upper Bar Farmhouse, on the high road to Wigton.

About a mile further, the old church of Penninghame is reached. The ruin stands on an eminence surrounded by trees, while close by is another smaller eminence styled the Bell Knowe. This

introduces the subject of a relic that had escaped the ravages of the "Reformation," and was described by Symson in 1684. "There is at present," he says, "a bell at the church of Penninghame with the inscription 'Campana Sancti Niniani de Penygham M,' dedicated, as it seems, to St Ninian in the thousandth year after the birth of Christ." In 1506–7, we find the King, James IV., bestowing a gift "to ane man that bore Sanct Ninian's bell," which was probably the one described above.

Near to the Moss of Cree (such a glory of colour in autumn !) is Clary, a Gaelic name meaning clerie. On Clary is said to have been an episcopal residence of the Bishops of Galloway, and through its borders flows a "Bishop's Burn."

In the confusion following the "Reformation" period, evidence as to Clary being a residence of Galloway's Catholic bishops is less clear than that of its possession by a Protestant bishop, Gordon, who was also titular "Archbishop of Athens," and who died in 1576, leaving "Clairie" to his daughter. Still, there remains no doubt that Clary had previously belonged to the Diocese of Candida Casa.

Of the great churchman and Gallovidian, Gavin Dunbar, who had been Prior of Whitherne, tutor to King James V., Archbishop of Glasgow, and

Lord Chancellor of Scotland, a very interesting sculptured stone panel is preserved at Mochrum Park, the seat of the Dunbars. It is believed to be all that remains of the Episcopal Palace of Glasgow, and represents in the upper part the royal and national insignia and in the lower the arms of the Archbishop.

MINIGAFF.

Sculptured Cross Stones within old Church Walls.

Eastern Galloway

MINIGAFF

Between Eastern and Western Galloway flows the river Cree,—Aqua de Creth, as it is named in an old charter of A.D. 1363. This beautiful river, which rises in Loch Moan, Ayrshire, comes from the more mountainous north, through scenery of great beauty and historic interest, and, by the crooks and curves of its southern course, loses itself in the Solway.

Near the confluence of this river and the Penkill burn is the charming hamlet of Minigaff. An ancient stone bridge over the Penkill, and a wooded pathway by its banks, lead to the ruins of the ancient church covered with carefully trimmed ivy.

Within this enclosure are to be found two venerable sculptured stones or pillar crosses. One had been a doorstep to the old church until rescued; while the other had served as a lintel to a window in the old market-house of Minigaff, and was only discovered when the house was pulled down, about

thirty years ago. They possess certain similarities in height, in the shape of the cross, the five dots, etc.; but the second and best preserved one has rich though somewhat effaced carvings. A quaint bird surmounts the cross, below which are two interlaced panels, while the back and the right side also have obliterated subjects.

An ancient tombstone in this churchyard, with a "*Memento mori*, A. Murray," is said to bear the date 1416; while the old yew near the gate is more venerable by two centuries. The history of this old church in "pre-Reformation" days is very meagre, and may be comprised in the fact that it was a "cell" or dependency of the Abbey of Tungland, with two chapels attached to it, the sites of which are no longer known.

The old name of Minigaff was Monnigaff, and concerning this Symson gives an interesting explanation, which may also afford some clue to the Patronal Saint. He says: "Mounigaffe is derived from Munnoch, or Munnach's Gulfe,—a pool in the river Munoch or Minnoch, which rises in Ayrshire and flows through the parish of Minnigaff into the Cree, some thirteen miles north of the village. This little river may very possibly have some association with St Monoch,—a Saint once venerated in Ayrshire, and on whose Feast, October 30th, a fair was annually held at Stevenston; and a procession which used to take place on this day," though mentioned as

late as 1845, "has now disappeared" (*Cal. Scot. Saints*, p. 143). Minigaff also had its fairs and markets. Symson, in 1684, says: "That it hath a very considerable market every Saturday, frequented by the moormen of Carrick, Monnygaffe, and other moor places, who buy there great quantities of meal and malt, brought hither out of the parishes of Whitherne, Galston, Sorbie, Mochrum, etc.," which shows that it was in former days a trysting-place of some note.

Tradition carries Minigaff's history back to days of Roman rule and of pagan worship, and likewise assigns to the Romans the building of the picturesque old bridge of one round arch that spans the Minnoch, and known locally as the Roman Bridge, but this has been disproved by most writers of knowledge.

KIRKMABRECK

The names of divers Saints have been given as possible patrons of this ancient parish church among the hills and moors ; that, however, of the Irish Scot, St Brecan, still commemorated in the Isles of Aran, Ireland, seems to be the most likely. Symson, in 1684, says that Mabreck was the Patron Saint, and that a part of his wooden image had been preserved in the chapel of the Ferry Town of Cree (or Creetown, as we now know it) some thirty years previously, *i.e.* less than a century after the " Reformation." In olden days this ancient church of Kirkmabreck was under the Abbey of Dundrennan. A ruin now, without any particular features, it still possesses a charm all its own. The following are some notes by the writer, after a visit towards the close of a hot day in August 1911 : It was getting towards evening when the driver turned off the highway, and the horse began to crawl up a steep, white, dusty road, which seemed very long, past quarries, and up and up till we seemed to be making for the hill-top, when all at once appeared a dip, and the ivy-

covered gable of a ruined church was partly revealed among trees, and a little graveyard, out of which a tall white column appeared with curious effect. Coming on it all at once, and looking down on it, was a delightful surprise,—the sense of remoteness, this old building, in a setting of hills and sea and sky, seen in the magic of an evening hour, is unforgettable.

Not far from this spot of peace is the scene of an ancient battle on Glenquicken Moor, where, according to tradition, a final struggle with the Norsemen took place in the twelfth century. The Scottish leader being slain, Gilaldan, the Prior of Whitherne, is said to have taken his place and died fighting with his followers. They were buried where they fell, and the spot is recorded by the name Cairnholy.

The Ferry Town of Cree had its origin in a considerable village as early as A.D. 1300. It was on the Pilgrim way to Whitherne from the east, with its Maison Dieu or hospice, and the ferry across to Wigton.

St Brigid is to be remembered in Kirkbride, formerly a chapel, now as elsewhere represented by a farm-house, and in Kirkbride Hill and Kirkbride Burn, which runs past the ancient church of Kirkmabreck down into the Bay of Wigton.

On the shore of this bay, situated on a small

promontory, is Carsluith — an old castle, now in a more or less ruined condition, and the prototype of the Ellangowan of *Guy Mannering*. This is by no means its chief interest, which is, having belonged to the Browns of Carsluith, and the birthplace of one who so nobly continued his ministrations as Abbot of New Abbey for nearly fifty years after the "Reformation." In Abbot Gilbert Brown the persecuted Catholics of Eastern Galloway had a true pastor, and the Holy Faith in these parts was kept alive. He lived to be a centenarian, and died in Paris in 1612, as Rector of the Scots College there. Along this beautiful route, a veritable Scottish Corniche, is Kirkdale, now a property, but once a parish, and possessing an ancient church dedicated to St Michael, of which but little remains. Like nearly all the churches under the patronage of the holy archangel, this one is on a height amid surroundings of great beauty. Leaving the shore road, it is approached either through the grounds of Kirkdale House, or by a steep and stony bye-road ; a wall is reached with some stone steps, and, climbing over, one is in the little kirkyard, with the ruined church, a mere fragment, in the midst. The graveyard is more like a shrubbery, with a gravelled path round the ruins, and amid the headstones are great clumps of tall brackens ; this, with the high situation, looking over hills and sea, gives a special note to the place. Descending, the view is more extended and

beautiful, looking across the Bay of Wigton, past Eggerness, Garlieston, Rigg or Cruggleton Bay, to the distant Borrow Head, and down and down until the leafy avenue of the Galloway Corniche is reached.

ANWOTH

THE picturesque ruin of the old church of Anwoth, situated in a wooded valley surrounded by hills, is distant about two miles from Gatehouse-on-Fleet. Although its western gable bears the late date of 1627, some earlier portions remain of the old church in a round arched doorway and a mullioned window in the south-east. The most ancient and interesting object, however, is a rudely-sculptured cross-stone, discovered in 1892, and placed within its walls. Here, also, is preserved the ancient church bell,—a fine example of late fourteenth-century workmanship. "The pulpit," writes Fraser in *Kirk and Manse*, "is of oak, so much perforated that it seems not improbable that it may have been used for some other purpose before it was adapted to that to which it so long served. Several of the seats in the church are likewise of oak, and most of them embellished with carving." Little of the pre-Reformation history of this church is known. In the time of William the Lion (*circa* 1165–1214), the Church of Anewith, with the Chapel of Culeness,

with all its pertinents, were given by David, son of Terri or Tor, to the Monks of Holyrood. This gift was confirmed by John, Bishop of Galloway, at the beginning of the thirteenth century. Later, however, they were transferred to the Priory of St Mary's Isle (*Lands and Their Owners in Galloway*).

There is now no trace of the Chapel of Culeness, which formed part of Anwoth in mediæval times. Whether or not Culeness was an earlier name for Cardoness is but a surmise. In the gardens of this domain two very interesting and curious cross-stones are preserved, brought from the remains of one of the several stone circles in which Anwoth is rich.

Very curious, too, are the incisions on a rock on Trusty Hill,—one of a low range between Anwoth and Gatehouse. These symbols are the more interesting from being those associated with early Celtic Christianity, and their presence affords ground for accepting "Trusty" as a corruption of Truist, or Drust, probably King of the Picts of Galloway, whose daughter Drustic was placed, under the instruction of St Mugint, in Futerna or Whitherne.

"Truist King of the free bay on the strand
Had one perfect daughter,
Drustic, she was for every good deed renowned."
(See O'Clery, *Martyrology of Donegal*.)

Or maybe it was St Drostan, disciple of St

Columba, who here finds a commemoration. In Galloway the place-names associated with him are nearer the original, as Trostan, Bartrostan ; while in Lochlee the Saint's name appears as Droustie, viz. Droustie's Well and Droustie's Meadow (*Cal. of Scot. Saints*), and is not irreconcilable with Trusty Hill and its early Celtic Christian symbols.

One other relic of these early days of Faith remains to be noticed ; that is, the standing-stone now in the grounds of Kirkclaugh House, brought from a promontory overhanging the sea, and remarkable in having the cross in its Latin form.

GIRTHON

ALTHOUGH the most far-reaching name in point of antiquity is Gerton-on-Flete, it hardly describes the situation of this old church and its "clachan" quite accurately.

The significance of its Celtic name (enclosure or sanctuary on the river, *i.e.* Avon, later Fleet—Chalmers) is seen in the position that it occupies on the Boreland Burn, which falls into the Bay of Fleet. In *East Galloway Sketches*, Dr Alex. Trotter describes it thus: "It (the Boreland Burn) forms several loops, on one of which (only two miles distant from the town of Gatehouse) appears a tiny village of unpretending houses, spoken of as the Clachan of Girthon Kirk."

This kirk (which in pre-Reformation days was under the patronage of the Bishops of Galloway) seems to have been similar to that of Anwoth, retaining, however, more remains of its Catholic days than the latter. Architecturally, they consist of arched doorways and windows, corbels with carved shields, on one of which a crozier is represented. The piscina

in the south wall is remarkable for its later (sixteenth century) and more elaborate workmanship.

In the historical records of this church it is stated that Edward I. of England, "on the 9th August 1300, advanced with his army to the town of Gerton-on-Flete . . . . where he remained until August 15th. . . . On the same day he offered an oblation of seven shillings at the altar of Girthon, and repeated it the next day" (*Lands and Their Owners in Galloway*).

At Enrick, nearer to Gatehouse, is the traditional site of an ancient palace, known to-day as Palace Yard. This has been variously described as a royal residence of the Strathclyde kings, later of the Bishops of Galloway, and not without a great deal of probability as the headquarters of Edward I. when in the district.

Gerton-on-Flete in later days passed into obscurity. When Symson wrote (*circa* 1684), the ancient town of Gerton-on-Flete had disappeared, but the market was kept up apparently where the present town (Gatehouse) stands. At this period only an inn existed (bearing an attenuated pilgrim sign, that of the Angel). That a highway ran through the present town seems certain, and with *gata*—the Norse for thoroughfare (*Lands and Their Owners*)—and house or inn, one of the converging pilgrim routes on Whitherne in earlier days seems to be clearly indicated.

BORGUE OR BORG

BETWEEN the bays of Wigton and Kirkcudbright lies Borgue,—a little peninsula comprising three ancient parishes: Borgue on the highest, most northerly, and central portion; Senwick on the shores of Kirkcudbright Bay; and Kirkandrews, or Kirkander, on that of Wigton.

The site of the pre-Reformation church of Borgue is said to have been about the centre of the present churchyard. No vestige, however, remains of it save one stone built into the present church tower, and described by the minister, Dr James Bell Henderson, in his book on Borgue, as "graven with some symbolic serpentine device."

The earliest ecclesiastical record of the Kirk of Borgue dates from 1150, when Hugo de Morville, who founded the Abbey of Dryburgh, granted the church of Borg to it. In the fourteenth century it was transferred to the Priory of Candida Casa, to which it belonged up to 1560 (*Lands and Their Owners*).

The site of Senwick church and its churchyard

is most picturesque. Approached from the north by woods that skirt the estuary, the remains are to be found, not without a little difficulty, well compensated by the great charm of their surroundings to those who love nature.

Of the old "pre-Reformation" Kirk, the ruined gable and walls still exist amid a tangle of trees and undergrowth. Its history, as far as known, supplies little to record. The Kirk of Sanaigh was granted to the Abbey of Tongland by King David II., and remained in its possession until the great upheaval in 1560. Sanaigh or Senwick was the scene of a sacrilegious robbery in its Catholic days, so says tradition, when some pirates (they are called French) sailed up and carried off the church plate. Retribution immediately followed. A great storm arose, the vessel was wrecked on a rock nearly opposite to the church, and all perished. The rock to this day is called the Frenchman's Rock.

Kirkandrews was known also as Kirkander. Afterwards, in the reign of William the Lion, it was transferred to the Abbey of Holyrood, and between the reign of King Robert the Bruce and that of James IV. it changed hands more than once, until the last-named monarch granted it to the Priory of Candida Casa, in exchange for the church of Kirkinner. After the "Reformation" it again reverted to the Crown in 1587.

Kirkandrews was remarkable as late as the seven-

teenth century (see Symson) for its annual Fair on the 9th August. This was held within the precincts of the churchyard, and, although it is only said to have lasted for a few hours, it was attended by a great concourse of people. Horse- and foot-races were also periodically held at Kirkandrews, which is difficult to associate to-day with the idea of festivity.

The following notes of a visit to the spot on an October day record the writer's impressions: Leaving Borgue, which is a pretty village, with its ivy-covered academy, its not unpicturesque church and tower, the country seemed bare, but was redeemed by the sight of the Solway glittering in the distance. All around looked dark and threatening but for that sunlit horizon. The hills across the water were but dimly outlined. On reaching Kirkandrews a burn is crossed that runs into the sea below; there is a water-mill and some very picturesque Irish or Highland-looking cottages with thatched roofs. The old kirk, with its hallowed traditions, no longer exists, unless in the two enclosures, with ancient-looking walls, that stand on the rising ground in the midst of the churchyard. They, too, are family vaults, the western being larger than the eastern one. It was a desolate scene—this ancient churchyard, so unkempt, though many of the tombstones are modern; redeemed only on looking seawards to that lovely streak of light on the water—the Solway!

TWYNHOLM

The ancient church and burial-ground were situated close to an old fort called the Doon, in the northern part of this parish, and not far from the Water of Tarff, which flows into the Dee a mile above Kirkcudbright. Historically, there is little to remark about Twynholm, and that little chiefly relates to the church there, which, in the twelfth century, was granted to the monks of Holyrood, and was served by a vicar. "It was granted with a house in the *vill*, and four acres of land, by William, son of Gamel, with the consent of Walter, son of William, and the sanction of Alan, son of Roland, and approved by Christian, Bishop of Candida Casa" (*Lands and Their Owners*).

Secular history also associates Twynholm with a sojourn there of Edward I., his Queen, and the court during the first six days of August 1300, at the end of which, resuming his march of invasion, he proceeded to Girthon.

Kirkchrist, which is now in Twynholm, was formerly a Regality, over which the Bishops of

Galloway held jurisdiction. To this Regality appertained Enrick, Disdow, and other lands in the adjoining parish of Girthon, as well as the southern half of the present Twynholm, comprising Nunton, Nunmill, Bishopton, and Kirkreoch.

The situation of the old church of Kirkchrist, on the western side of the Dee, is very beautiful. Only about a mile from Kirkcudbright, across the water, this little church has been called the chapel of the ancient castle there. Now what remains of it are but some fragments of ruined walls, covered with ivy, and set in a perfect tangle of tall grass, nettles, and bracken. It stands there in the graveyard, near to the roadside, yet so secluded by fine old trees, it might even be passed unnoticed on a gloomy day. Seen, however, on a sunny one, and from the further side of the ruins, shapeless as they are, they form part of a beautiful picture of water, woodland, and hill. The episcopal residence at Kirkchrist is believed to have been on the site of the present farm.

That part of the Regality of Kirkchrist which included the lands of Nuntoune, Bishoptoun, and Kirkreoch in early times pertained to Sweetheart, or New Abbey, and are specially associated with its two last abbots, John Brown and Gilbert Brown of Carsluith,—a family of importance who owned several other estates in the Stewartry of Kirkcudbright. The first named has been identified

as Schir John Brown, "who sat as one of the dignitaries of the Church of Rome at St Andrews, 1563, for the purpose of supporting that church" (*Lands and Their Owners*, under *New Abbey*).

After the dissolution of the religious houses, Nuntoune and its old castle had passed into the possession of George Brown, a cadet of Carsluith, in 1587. In the words of a last representative of this ancient family, recorded in a series of most interesting letters on Galloway subjects addressed to his friend, the author of *Lands and Their Owners*, the late Dr Alexander Brown, 23rd Royal Welsh Fusiliers, of Langlands, Twynholm, concludes in one, a brief *résumé* of the House of Carsluith and its cadets, thus: "As to the lands mentioned (alluding to those in Kirkchrist), they were held by the family; younger sons, apparently, inheriting some of the lands, and thus their influence declined. But it was the hostility engendered among them by the Reformation and subsequent Civil War that finally led to their complete downfall." The shield with the chevron and three lilies, the armorial bearings of this family, which once was over the doorway of the now demolished Castle of Nuntoun, was said to be found in the wall of a barn there about 1870, and lying near it a sculptured stone, discovered in 1815, "with a well-executed mitre on it," which, tradition says, surmounted the shield in former days,—a memento, doubtless, of Abbot John Brown,

or his saintly and heroic successor, Abbot Gilbert Brown.

Nuntoun includes Nunmill, adjacent to which is the site of an ancient Nunnery. This is all the more interesting on account of the paucity of such remains in Galloway. Apart from the celebrated Chil-na-case, founded by St Medana of Ireland, the site of which may be with reason considered as in the Isle of Whitherne, there remains only the record of the Black Nuns of Lincluden and their dispersion.

The Black Nuns of Wigton was the title of a very old book, the only two known copies of which perished by fire in the last generation, but nothing has been found so far to confirm that these religious had a house there.

Thus, Galloway has little to record as regards religious communities of women, although in the various hospices, during the pilgrim times, Augustinians, women as well as men, devoted themselves to pilgrim needs.

By the wayside, going towards Senwick, is another doon or fort, at the foot of which is the site of the Nunnery. The selection of this site would seem to point to very early days, but there is little or nothing now to tell its history. One fragment remains in the old ivy-covered sandstone archway, by which is entered a charming little garden, full of sweet, old-fashioned flowers, belonging to a clematis-covered little house. About the garden

are bits of old walls, and in one, which has a small square window, there is a little niche above, in which I was told wagtails build their nest. The lookout from this little window is the same as from the archway, and a very lovely one, across the estuary of the Dee to the Isle of St Mary or ancient Trahil. One old stone lay near the archway, on which much effaced cross-keys were discernible.

Nunmill in its name associates itself with the ancient Nunnery, and a little further on is Kirkreoch : the vestiges of its small churchyard are gone, so that Kirkreoch is only a site and a name.

KIRKCUDBRIGHT

The ancient burgh of Kirkcudbright, together with the shire or Stewartry, is, as the name denotes, under the patronage of St Cuthbert, and thus presents an unusual feature in county nomenclature. As regards the burgh, the designation has likewise its peculiarities. Unlike Whitherne, the name of which preserves a continuity of meaning under different linguistic forms, Kirkcudbright presents two, phonetically similar, yet distinct in definition. Thus the Caer Cuabrit of Celtic times describes a stronghold on the bend of the river ; while the stone church erected here in after, but still early, days, in honour of St Cuthbert, gives us the Kirkcudbright that comes down to our own. Its historical memories extend back to the period of Roman occupation, when it was known as Benutium, and embrace episodes of mediæval and modern history down to the exploits of Paul Jones at St Mary's Isle in 1778. With such a record one would look for many interesting relics of the past. Nothing remains, however, save what is of post-Reforma-

tion times, viz. the Tolbooth, with its tower and market-cross and adjoining old houses, and the equally picturesque M'Clellan's House or Castle, now an ivy-covered ruin near the Moat Brae. Both are said to have been constructed of materials taken from demolished consecrated buildings: the first from Dundrennan Abbey; the second from the Franciscan Friary, the site of which it occupies. The otherwise modern town owes much to the beauty of its natural surroundings. The Moat Brae, with its shipping, could not be other than picturesque. Here the Dee runs into the fine estuary, behind are the hills, and on either side the woods and rich pasture lands; over all, the wonderful racing skies, to combine in making a typical Galloway picture.

Of the church dedicated to St Cuthbert, only fragments of its ancient walls are to be found in the graveyard,—a beautiful spot to the north of the town, commanding extensive views over its fair surroundings. Outside the gateway is an eminence named the Bell Knowe, and yet another, the Angel Hill. This last suggests a memory of the vision vouchsafed to St Cuthbert when he saw angels bearing the soul of St Aidan to heaven.

In the precincts of this church of St Cuthbert occurred the incident that so shocked Aildred, the

Abbot of Rivaulx, in 1164, when he was present on the Feast of the Saint. A bull had been brought in as an oblation, and afterwards was baited,—a proceeding which incurred a reprimand from Aildred. This, in turn, incensed a cleric, presumably not of Aildred's race, who spoke disrespectfully of St Cuthbert, and suffered punishment through the bull breaking loose and goring him. In the light of to-day, this incident probably resolves itself into one of racial misunderstanding.

ST CUTHBERT: HIS DISPUTED NATIONALITY

He is claimed as Anglo-Saxon, and again as Irish, his mother, the holy Princess Saba, being Spanish, and his grandfather, Murertach, King of Ireland in 553 ("MSS. Life" in Cottonian Library). This "MSS. Life" gives Kells, Meath, as the birthplace of the Saint, and we can thus only reconcile the Anglo-Saxon claim to the record of his monastic life in Britain.

"A vision that he had in early life of the soul of St Aidan being borne to heaven confirmed his desire of entering the monastic life, and forthwith he went to Melrose, where the Prior St Boisil, on first seeing him, said: 'Behold a true servant of the Lord!' Of the ten years, he spent at Melrose, 'perfecting himself in the routine of monastic observance'; then at Ripon, where he was sent as one of the

first community. Again at Melrose, where, after the death of St Boisil, he was made Prior. He subsequently went to the Abbey of Lindisfarne, on Holy Island, which is pervaded by his memory. In his cell here, at Farne, he 'passed away, strengthened by the Sacraments, with his hands uplifted in prayer,' on the 20th March (now his Feast Day), 687 A.D." (*Cal. of Scot. Saints*). During the long period of nearly two hundred years, during which the depredations of the pirate Danes necessitated the conveyance of the remains of the Saint from one place to another before their final sepulture at Durham, Gallovidians will remember with reverence that they found a temporary resting-place at the Candida Casa, Whitherne, on their storm-driven course towards Ireland, and that it was on the Galloway shore that the priceless Lindisfarne Gospels were recovered.

The other ancient sites of churches in the neighbourhood of Kirkcudbright are: Galtway, St Michael, and St Brigid. Nothing remains of the two last. Of the first, the churchyard can still be visited,—a weird forsaken spot. Its church is said to owe its name to St Eata, Abbot of Melrose, under whom St Cuthbert was a novice; otherwise, Galtway is taken as a Norse place-name (*Lands and Their Owners*). This was the parish church of Trahil, or St Mary's Isle.

Within the town of Kirkcudbright, where once the Church of St Andrews stood, is the present jail; but alongside, by Catholic generosity, a little church is again here dedicated to the Patron of Scotland,—a sign of the "Second Spring" awakening in the land. At a Sunday Mass, hearing an old farmer joining in the "Hail Marys," at its conclusion, the familiar intonation and the familiar words, so totally distinct in the writer's experience, came like an unexpected harmony in music!

THE FRANCISCAN CONVENT

The site of this ancient house of the Order of Friars Minor is one of the most picturesque in the town. As before mentioned, the ivy-covered ruin, known as Kirkcudbright Castle, though more correctly as M'Clellan's House, occupies part of the site of the convent, and was built chiefly with its material. The ancient Castle of Kirkcudbright, with far-reaching historical associations, was contemporaneous with the convent, both being of the thirteenth century. The site of this more important castle is on the banks of the Dee, about a quarter of a mile to the south-west, and is known as Castledykes. It also has vanished; yet memories remain of the historic personages who came and went, and while occupying it must often have prayed within the walls of the Friars Church! Of this but one aisle

in the south-west angle, with whitewashed barrel roof, remains in the little schoolhouse built on the Moat Brae. A rather puzzling and florid monument is in the east wall. The wide Romanesque arch over the tomb, with its dog-tooth ornament, suggests a date even anterior to the coming of the Friars. It is, however, only a combination of Renaissance and Gothic, and entirely "post-Reformation," as the date 1597 shows, an erection over the vault of the M'Clellans, Lords Kirkcudbright. It is interesting to know that there is extant a rough coloured sketch of Kirkcudbright, in a work of A.D. 1538, entitled *Report of an English Spy*, or *Military Report of the West Marches and Liddesdale*, in the British Museum. In this is depicted the Franciscan church and convent. Where the ruins of M'Clellan's House stand, a large church is shown, "decorated with three crosses, and having a small tower and spire." A high door appears in the eastern gable and a wheel window above the door of the church. A few yards from the church a large house stands on a line with it. Facing down the street the elevation contains a smaller doorway and three windows, the character of which it is impossible to determine, on account of the minuteness of the drawing. The general appearance is consistent with the plainness of architecture enjoined on the Franciscans by the original rules of the Order. The river is seen beyond the church, and over the

river the low eminences of Twynholm. The same sketch shows a large cross on a high pedestal in the middle of a wide street running from the Franciscan church to the eastern gate. A more detailed description of all this may be read in *East Galloway Sketches*, pp. 15, 16.

No records remain of this Franciscan House, the only one that figures in Galloway history, with the exception of one in Dumfries, allied to Galloway.

The Grey Friars of Dumfries owed the foundation of their house to Devorgilla. Only the name of the reigning King, Alexander II., gives a clue to the date when the Kirkcudbright House was founded in the thirteenth century; and the fragmentary details remain that Edward I. of England made an oblation of seven shillings; and again James IV., the Pilgrim King, also made his offerings in the Friars Church.

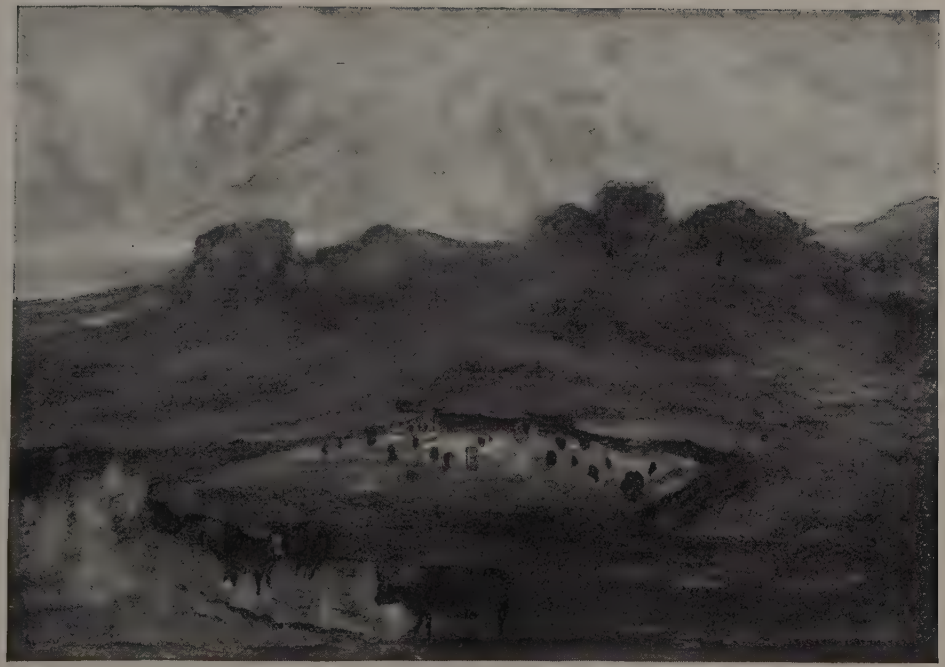
ST MARY'S ISLE OF TRAHIL

Now a peninsula, this once time isle is still marked off as a beautiful and interesting spot. No vestige remains of the stately Priory of Sancta Maria de Trayel, yet its memory is dominant even in the well-kept grounds of an ordinary country mansion. This old hallowed ground of Trahil, what a mystery its transformation presents! It

is said that under the soil some of the foundations still exist of the great Priory founded by Fergus, Lord of Galloway, in the twelfth century, for the Augustinian monks.

No records of this Priory remain, excepting a fragment of the Chartulary of Holyrood (Sancta Crucis), giving the history of its foundation and its grant to the Abbey of Holyrood (Gordon's *Monasticon*: Bannatyne Club Publication, 1836). Previous to this it was called the Isle of Trahil or Trayl. The Priory was the Prioratus Sancta Maria de Trayl. It was large, surrounded with high walls, enclosing an extensive area. The outer gate, called the Great Cross, stood at least half a mile from the monastery. The inner gate, called the Little Cross, led to the cells of the monks. All the buildings were taken away about two hundred years ago, when the pleasure-grounds were extended over the whole peninsula, which is one and a half miles in length and three furlongs in breadth. A new mansion-house was erected towards the end of the last century. Despite all, as has been said, the haunting memory of its past envelops the place for those who look back in sympathy to the days when it was within Catholic Christendom.

The monks still give their name to a well in the grounds and to an ancient orchard in the vicinity; while a relic from Cistercian Dundrennan, in the form of a holy-water stoup or font, finds a place



DUNROD.

Remains of the Church dedicated to Blessed Mary and St. Brioc.

of honour near the mansion-house. It is octagon in form, and a fine specimen of fifteenth-century work.

DUNROD

It had been a wild morning of wind and pelting rain, when the sun shone again, and the afternoon became lovely, but with the chilly loveliness of October in the north. The clouds raced across the sky from the north-west, and the wind still roared through the trees, till it was almost a relief from the hurly-burly to find oneself in the open. The driver suddenly pulled up, and informed me that we had reached the spot from which the old church of Dunrod could be seen and visited. There it lay—all that remains of this ancient church dedicated to Blessed Mary and St Brieuc—surrounded by tombstones, and enclosed by a wall in a beautiful setting of gently sloping green hills and woods, and beyond the glittering sea. In the foreground were the cattle,—real Galloways, in these once blessed fields, still such rich pastures.

The history of this old church goes very far back. In the recently published *Historical Monuments* it is classed with Cruggleton. If so, it must be considered as Hiberno and not Norman-Romanesque in type. The proportions, including the square sanctuary, can still be traced in the ground plan. Nothing remains of interest save a holy-water

stoup and font from this church of Dunrod, now preserved at the Museum, Kirkcudbright.

France and Scotland each have their commemoration of St Brieuc, a Cymric Saint, and in each country the dedication is preceded by one to Our Blessed Lady. In Scotland the Feast was celebrated on 30th April, while in France it is still on 1st May. The latter country best preserves the memory of this Saint in St Brieuc, a bishopric suffragan to Rennes. The town or city of St Brieuc (*circa* A.D. 500) takes its name from this disciple of St Germain Aurrexois, who, flying from Saxon persecution, came to Armorica, or Brittany, and in a town under Roman occupation erected an oratory, near to the Porte Aurela, over a fountain or well dedicated to Our Lady. A monastery was afterwards built, and, later still, St Brieuc became a bishopric, as it remains.

To return to Galloway: The parish of Dunrod is mentioned in 1160, when the lands were granted by Fergus, first Lord of Galloway, to the Abbey of Holyrood, under the title of the Churches (?) of St Mary and St Bruok of Dunroden. Another portion of this parish being in Borgue is slightly confusing, but would account for the Churches of St Mary and St Bruok.

Passing on to Howell, I was received at the farm with a charming hospitality. The advent of a

tremendous squall of hail and rain prevented the kind intention of the mistress to send her young granddaughter with me to St Margaret's Well, under the cliff, whereon are the remains of the old Castle of Raeberry. The Farm of Howell is said to take its name from this holy well dedicated to St Margaret,—the only dedication to her in all Galloway, as far as is known.

St Margaret, the saintly consort of Malcolm Canmore, has ever been remembered in the country of her adoption on June 10th, by the request of King James VII. to Pope Innocent XII. in 1693, but the original date of the Feast was restored by Leo XIII. to 16th November in the Scottish Calendar.

The adverse elements preventing a visit to this holy well, the way back to Kirkcudbright lay past Dunrod.

It was now bitterly cold, and the sea had become a steely blue under the western sky of piled-up pale golden clouds, the hills a grey green, under which aspect Dunrod looked even more lonely—more mysterious.

TUNGLAND

To the Norsemen, who gave the name to this tongue of land between the rivers Dee and Tarff, and to the Irish or Columban monks to whom the lands belonged, we owe the earliest mention of Tungland. Higher up on the western bank of the Dee are two traditional sites of ancient churches or chapels, one at Bal-na-cros (Village of the Cross), now Barncrosh, and the other at Kirkconnel. The former was under the patronage of St Michael, like the Abbey of the Monks at Glenlochar, still further up. Later on, King Robert the Bruce gave a charter in which the " Kirk of Michies, within the town of Bal-na-cros, was granted to the Abbacie of Tungland " (see Robertson's *Index of Charters*). This church has long since disappeared, as well as that to St Connel. The present Farm of Kirkconnel alone indicates the locality of the last.

Tungland Abbey is said to have been founded by Fergus, Lord of Galloway, in the twelfth century, and that his son, Carducan, was the first abbot. It was a Premonstratensian house, the first monks

being brought from Cockersand Abbey, Lancashire. It is not known when the church at Tungland was built, but it was granted by Fergus to the monks, and served as a vicarage until the dissolution.

The site chosen for the Abbey of Tungland was one of romantic beauty, near to the meeting of the Dee and the Tarff, where the former falls over rocks and brawls between its high wooded banks. Of the historic Abbey, little, next to nothing, remains. Many of its stones are to be found built into neighbouring cottages, the mill, the Bridge of Dee, some carved with saint and angel. Others have been recovered and inserted in what remains of the old walls in the ruined northern transept that in Protestant days had been utilised as a place of worship; and the beautiful little doorway of early Pointed work leading into it has been in recent years opened up and cleared of ivy, so that its form and ornamental work can now be seen.

A high tower and a greater part of the Abbey still existed in the days of Symson, and, as late as 1790, Lord Selkirk, writing to Major-General Hutton, Westmeath (see *Antiquarian Papers*: Hutton MSS.), says: "Of the Abbey of Tungland scarcely any vestige remains. I remember a large old tower of the Abbey which fell when I was a very young man. It stood on a romantic situation on the side of a rocky torrent of the river Dee." This tower, said

to be about two hundred feet high, was one of the highest in Galloway, if not in the south of Scotland. In the *Picture of Scotland in 1830*, by Chambers, is to be gathered further : " Of the Abbey (Tungland) only a few fragments, like the ruins of a stable, remain ; they stand in the burial-ground, near the new Parish Church, and seem to be indebted to their preservation to the circumstance that the tallest part supports the kirk bell." It is supposed that the present kirk occupies part of the site of the Abbey Church, while the manse and garden cover that of the ancient orchard, where on one side are some venerable thorns. A beautiful walk along the escarpment of the river still bears the name of the Monk's Walk (see *East Galloway Sketches*).

Up to the days of King Robert the Bruce, the monks seem to have favoured the English. Alexander the Abbot, in 1290, sat in the Parliament held at Brigham, in Berwickshire, and two years later swore fealty to Edward I. In the domains of literature and science, Tungland, as far as is known, has left more record than any religious house in Galloway. The first abbot, Carducan, wrote five Books of Homilies and a work entitled *The Mirror of Christians*. Two hundred years later, the Abbot John Herries not only repaired the Abbey, then greatly decayed, but enclosed it with a high wall ; but as a learned doctor of the

Sorbonne was the author of a work on *The Validity of Indulgences.*

More interesting to us of these latter times is the scientist who appeared as a pioneer of aviation,—the Italian Abbot John Damiene, a native of Lombardy. A knowledge of medicine by no means being inconsistent in one who was an ecclesiastic, the future abbot is represented in the King's (James IV.) treasurer's accounts as " Master John the French Leich " and " Maister John the French Mediciner."

When Abbot of Tungland, the story of his attempted flight from off the battlements of Stirling Castle to Paris, to arrive there before the King's envoys, then about to undertake that journey, has often been told. An old writer describes the abbot's flight through " yon azure vault " ; but it was destined to failure, and one result was a broken thigh-bone. The abbot was able to adduce as a reason for this fiasco the use of common barn-fowl feathers in his " wings,"—the supply of the right kind having been insufficient. It was this incident which afforded the Scottish poet, Dunbar, material for his satirical poem, entitled *The Frenzied Friar of Tungland*, where he represents the unhappy aviator as attacked by all the fowls of the air.

Dunbar himself was in Holy Orders and waiting for a preferment which seemed long in coming. Thus, in another poem, called *The Birth of Anti-*

christ, the abbot is introduced. Under the record of a dream, Dame Fortune addresses the poet and tells him :

" Thy troublit ghaist sall ne'er more be degest,[1]
Nor thou into no benefice possesst,
While that ane abbot him claith in iron's pens,
And flee up in the air amang the crens,
And as ane falcon fair fro east to west
. . . . . .
He sall ascend as ane horrible griphon,
Him meet sall in the air ane she dragon ;
Thir terrible monsters sall together thrist,
And in the cluds get the Antichrist,
While all the air infect of their pusion.
. . . . . .
And syne they sall descend with reek and fire,
And preach in earth the Antichrist's empire,
Be than it sall be near this warld's end."

The then seeming impossibility of anyone flying comforts the poet :

" Within my heart comfort I took full soon.
Adieu, quoth I, my dreary days are done :
Full weel I wist to me wald never come thrift,
While that twa moons were seen up in the lift,
Or an abbot flew above the moon."

In Galloway the name of Dunbar is charged with historic interest, by reason of the great Archbishop of Glasgow, who previously had been Prior of Whitherne—Gavin Dunbar,—and who likewise held

[1] Composed.

great secular dignities in the reign of James V. The branch of Mochrum to which he belonged is the one representing the ancient Earls of Dunbar and March in the province.

Of William Dunbar, perhaps the greatest of Scottish poets, we only know that he was a scion of that great house, and his one known connection with Galloway, the satire of which the aviator Abbot of Tungland is the butt. He lived in the preceding reign (that of James IV.), a monarch, devout, cultivated in advance of his time, and a liberal patron of art and science.

William Dunbar (said to be of Biel, East Lothian) took his degree as Master of Arts at St Andrews, College of St Salvador. Next he became an Observantine Friar (offshoot of the Order of Friars Minor) in Edinburgh. He does not seem to have had any special devotion to " my Lady Poverty," and thus we next hear of him as secretary to embassies sent on the " Kingis errandis " to France and other lands. (*Life and Poems of William Dunbar*, James Paterson, Edinburgh, 1860.)

The friar-poet had become a true courtier, and has left us that exquisite poem, *The Thistle and the Rose*, as well as others,—some full of pungent satire, and some, alas ! of sad profanity ; while, to whichever period of his life his sacred ones belong, they remain as most beautiful expressions of Catholic devotion,—*Ane Ballad to Our Lady, The*

Nativity, The Passion, The Resurrection of Christ; and, no doubt, the following lines which end "The Table of Confession" may be taken as expressing the heart feelings of this most gifted poet:

"Of all thir sins that I did here expreme
And als forget to Thee, Lord! Ime shrive,
Appealing fra Thy Justice Court extreme,
Unto Thy Court of Mercy exulyfe;[1]
Thou mak my ship in blessed port arrive,
That sailis here in stormis violent,
And save me, Jesu! for Thy woundis five,
That cries Thee mercy and lasar[2] to repent."

The beauties of Tungland have been sung by different poets. To Montgomery, a contemporary of Shakespeare, and who lived at Compstone Castle, near where the Dee and the Tarff meet, Tungland owes the immortalising of the former, described, when in full spate, by a poem,—the classic known as *The Cherry and the Slae.*

[1] As an exile. [2] Leisure.

BALMAGHIE

If the ancient church of Balmakethe occupied the site of the present parish kirk of Balmaghie, with the somewhat picturesque tower, it had a very beautiful one on the banks of the Water of Dee. Kirkandrew of Balmakethe was dedicated to the Patron Saint of Scotland, and was one of the churches bestowed by Fergus, Lord of Galloway, on the Abbey of Holyrood. It had most probably belonged before this period to Glenlochar Abbey,—that great establishment of Columban monks, only some three miles distant.

St Andrew, the Patron of Scotland! It was the writer's experience at Amalfi, some years ago, to question a learned canon of the cathedral there as to how it was that St Andrew had become the Patron Saint of the northern half of a far-off isle. The body of the holy Apostle in its transportations had found a resting-place in Ravenna; then again in Constantinople, under Byzantine rule; and lastly, in Amalfi, where it rests in the crypt of the cathedral,

and is venerated, miracles being worked by the Manna of St Andrew.

The good canon could not enlighten me about Scotland; but he gave me what is precious, and in parting said: "We may never meet again in this world, but I hope we will in Paradise" (*il Paradisio*).

Later research gave the information that St Rule or Saint Regulus, identified by some modern historians as an Irish Saint of that name, had, under Divine guidance, brought some relics of the holy Apostle to Scotland.

Pilgrims and voyagers as they were, these old Irish Saints, it is quite conceivable that St Rule or Regulus was the custodian of the Saint's shrine in Patras Achaia.

A more local or rather national interest surrounds the Castle of Threave in Balmaghie. The mediæval history is not one that makes it a "pilgrim spot"; still, two relics connected with it have their interest. One relates to the Maid of Galloway, Margaret de Douglas, whose hand was blown off during the siege of the castle in 1455, by James II., whose headquarters were at Tungland Abbey. The relic—a massive gold ring inscribed Margaret de Douglas—was found while the castle was being prepared for French prisoners at the beginning of the nineteenth century, and subsequently lost.

The second, of more religious interest, is the silver-gilt reliquary, now in the National Museum of Antiquities, Edinburgh. It is in the form of a Maltese cross, $1\frac{3}{4}$ inches long, and ornamented with trefoils and quatrefoils.

CORSE OR CROSSMICHAEL

Almost opposite to Balmaghie, the river Dee flowing between, is the village of Crossmichael, which takes its name from a cross around which a Fair was held every Michaelmas. This annual gathering was continued into the early part of the nineteenth century, with gradually diminishing attendance, and is now among the observances of the past. That St Michael, the Holy Archangel, was specially venerated here is obvious. Whether in connection with the Abbey of Glenlochar, or the church of Devorgilla's days, or the so-called Auld Kirk of Loch Roan, cannot now be known. The last named can claim high antiquity, if once a kirk, being associated with a fort or cashel,—a choice not unfrequently made by Irish religious wherein to build temples or oratories.

The site likewise is a commanding one, being on an eminence that rises on the shore of Loch Roan to 700 feet above the sea level, and would seem to accord with the traditions of churches dedicated in honour of St Michael, from Mount

Gargana to the Mounts of St Michael, in other lands.

Definite record remains, however, of the church of Crossmichael, wherever it was, in the thirteenth century, when Devorgilla, with the consent of Simon, then Bishop of Galloway, granted it, and the lands appertaining to it, to the Abbey of Sweetheart, in 1275, under which they remained until annexed by the Crown in 1587.

The Abbey of St Michael, Glenlochar, on the banks of the Dee, offers much interesting speculation from its very non-existence nowadays and the complete absence of all later historical record. That this was an establishment of Irish monks coeval with Whitherne, tradition tells us,—an establishment that represented a conquest over the Druidism which had a sacrificial grove in the near vicinity, on what is now known as Barony (formerly Brownie) Isle in the Dee. This historical sequence is frequently found in Ireland and in Gaul. It is impossible not to note the frequent record of the ownership of lands in these parts by the monks of Iona or Irish missionaries and settlers, and in this connection the mention of Culdees. This designation has so frequently been taken by those outside of Holy Church to denote a religious body independent of the Holy See, that it may not be amiss to notice, for the benefit of any Protestant readers of this little work, a few facts culled from the *Catholic Encyclo-*

pædia,—a work that is of the most up-to-date research.

Culdee is from the Irish Ceile-De (companion of God). These were in the earliest days holy men, living in solitude, and working with their hands. Later they are found living in community, without monastic vows.

In the eighth century secular priests took the name of Culdee, and lived according to the rules of canons and councils. In the eleventh century Culdees are found as laymen and married, as at Clonmacnois. From thenceforth they appear to have become rich and idle, and in Scotland to have disappeared by the end of the thirteenth century. Thus only in their latest phase are they found as completely secularised and leaving a name that, in these later days of Protestantism, has become one of controversy and misconception.

The Abbey of Glenlochar appears to have existed until the thirteenth century; then, either by destruction during the invasion of Edward I., when it is said to have been destroyed by fire, or by demolition, to furnish materials for the building of Threave Castle, or Tongland Abbey, can never be known. Abbey Yards, as it is now called, shows nothing.

Its foundations were traced many years ago to the length of 600 feet, with a proportionate breadth. These stone foundations are embedded in a peculiar kind of clay; and numerous charred pieces of wood

are frequently dug up, pointing to the destruction of the Abbey by fire. . . . The corn-mill and the smithy of the Culdees, although they have often been rebuilt, bear marks of their original construction, and are supposed to be the oldest edifices of their kind in Scotland (*East Galloway Sketches*).

KELTON

The original name was Lochelletun, as found in a grant to the Abbey of Holyrood by Uchtred, Lord of Galloway, of these lands. The loch was Carlingwark, on the margin of which an ancient church is thought to have existed (Gordon's *Monasticon*).

In earlier times, Kelton, or Lochelletun, had belonged to the Columban monks, until, as is stated, it was ruined by the Norsemen (*Lands and Their Owners*). After this period, William the Lion granted Kelton to the Abbey of Holyrood, — a grant confirmed in the beginning of the thirteenth century by John, Bishop of Galloway, and, under the Abbey of Holyrood, Kelton remained until the "Reformation."

Carlingwark Loch was formerly of greater extent than it is now; and tradition tells of a submerged town; also, that on each of the two larger islands stood a chapel. This loch has yielded antiquarian finds of great interest from time to time, representing Druidic, Roman, and mediæval periods. The number of horse-shoes recovered on Fir Island

supports the tradition that here was a farriery, utilised by Edward I. of England to shoe his cavalry horses.

THE THREE THORNS OF CARLINGWARK

This picturesque loch, with its traditions, its relics of the past, gives its name to the "Three Thorns of Carlingwark": three trees of unknown age, such was their hoary antiquity, which grew near to the loch, formerly a famous trysting-place, and the scene of more than one tragedy, they are now no more, and only represented, so the writer was told, by a small inn and its signboard. Whatever other significance these Three Thorns may have had (and it is difficult to believe they had not) has been lost sight of.

KELTON FAIR

This Fair is said to be of such antiquity that its origin has been lost to knowledge. Kelton Hill is where it was wont to be held, and eighteenth-century accounts of it mention the great concourse of people that came and remained during the week of its continuance. From the approximate date, *i.e.* the Tuesday after June 17th, it may reasonably have had its beginnings in midsummer rites and the Feast of St John the Baptist.

MID KELTON

At Mid Kelton are the remains of an old church, long ago belonging to the Columban monks, and of which St Oswald was said to be the Patron Saint.

KIRKLAND OF GELSTON

There is here an old graveyard on a sloping bank, with fine trees on the western side,—a sad and forsaken spot, overgrown with rank grass and nettles. In the old days, the church, of which no vestige remains, belonged to the Priory of Whitherne.

KIRKCORMAC AND ST RINGAN'S WELL

After visiting Kelton old church and the site of the one at Kirkland of Gelston, a long and rather dreary drive, on an October afternoon, brought me to Mayfield. The " grey " hour had all but arrived when the driver pulled up there.

A farm hand, when interrogated, had never heard of St Ringan's Well ; another removed his black pipe to tell me that he had, and that it was " there, in that field amang the whins " ; and, accompanied by two beautiful sheep collie dogs, he conducted me to the spot,—only an oblong aperture, full of clear brown water, with a stone-

slab, which had been used as a cover, lying on one side, amid nettles, grass, and stones.

Of this Well of St Ringan, or Ninian, the author of *The Lighthouse* (Muir, p. 18) is of the opinion that the dedication may be more ancient than the Church of St Cormac.

"As wells at or near ancient churches generally bear the name of the Saint to whom the churches themselves are dedicated, but, finding in this case a seeming instance of the contrary, I was led to ponder whether it might not be just possible that a cell or sacellum of some sort had been consecrated to the Cumbrian (Cymric) Apostle long before that now almost traceless one, commemorative of the Irish Cormac, was founded."

My guide, who took an intelligent interest in these remains, brought me next to what had been the little church of St Cormac. Within an old walled enclosure rises a mound with old flat tombstones, shadowed by trees, and on the top are the low grass-grown walls of the ancient church. Outside, to the east, rises a green mote, likewise tree-crowned, and on the other flows the Dee.

The greyness of the autumn twilight; the stillness but for the murmur of the river; the soft, west, rainy wind; and the desolateness of the place,—all combined to leave an impression not unmixed with a sense of mysteriousness, and withal a something of the old peace.

ST CORMAC

The Irish Saint to whom this little church was dedicated is believed to be St Cormac, Abbot, who lived in the sixth century, and whose festival is kept in the Scottish Calendar on June 21st.

A disciple of St Columba, he became Abbot of Durrow, King's County. As a missionary he went forth to remote countries, where he could preach the Faith, or, failing that, "some unknown desert region, where he might live in closer communion with God." Thus he once visited St Columba at Iona, and also the Orkneys, where he nearly received the palm of martyrdom, but for the intervention of the chief, who had made a solemn promise to St Columba (who had seen in a vision the coming of Cormac and his threatened death) that no harm should befall the holy man and his fellow-missionaries should they visit the Orkneys.

It has been stated that the body of this Saint rests on Ellanmore Island, Cantyre, where is the ruin of the church he founded,—Kilmacharmaig. The more reliable tradition is, that he returned to Durrow, where he died and was buried. The Crozier of Durrow, though but a fragment, still exists, and is considered to be the most ancient relic of its kind extant. It is believed to have belonged to St Columba himself, and to have been

given by him to his disciple, St Cormac (see *Cal. of Scot. Saints*).

Kirkmirren

In the south-east of Kelton is yet another deeply interesting church site,—that of Kirkmirren. Like Kelton and Kirkcormac, this too, after belonging to the Columban monks, passed later to the Abbey of Holyrood.

St Miren

St Miren, bishop, who lived in the sixth century, and whose feast is kept on September 15th, likewise came from Ireland, where, at the great monastery of Bangor, on Belfast Lough, he studied under St Comgall. He afterwards became Prior of this Abbey. As a missionary, he visited many countries ; and in Scotland various memorials of him exist.

Paisley was the place of his sepulture, which became a celebrated shrine to which pilgrimages were made. "When, in the twelfth century, Walter Fitzalan founded his Benedictine Abbey at Paisley, he placed it under the patronage of St Miren, jointly with Our Lady, St James, and St Milburga. Around St Miren's tomb lights were burned for centuries, and a constant devotion cherished towards him.

The seal of the Abbey bore his figure, with a

scroll inscribed: "O Miren, pray to Christ for thy servants."

The chapel in which his remains repose in Paisley Abbey is popularly known as "the Sounding Aisle," from its peculiar echo (*Cal. of Scot. Saints*).

Of the ancient Gallovidian church, dedicated to this Saint, there remains little but the site, and in the vicinity St Miren's Well.

It does not always fall to one's lot to again have an opportunity of visiting a desired and often missed spot. At last, however, I have been able to gratify my wish, and to see at least the site of the once well-known Kirkmirren. It has been a perfect summer day, full of sunshine, and the landscape becoming increasingly beautiful as the light became more golden and the shadows longer in the early evening.

As usual, the way had to be inquired after. One farmhouse was evidently left to itself this Sunday, for no one answered my knock. At a second, called Potterland, a nice young couple directed me to yet another, called Kirkmirren, to which I drove by a charming lane. From outside this farmhouse, which stands on high ground, the Kirkyard Field is displayed to view. On the nearer portion the ground is raised, and greener than the rest. Stones seem to form a little outwork, mixed with grass. Several great ash trees overshadow this part, while

within is a group of young thorns. This is all, except the hallowed tradition of the place for those looking back to the ages of Faith. Returning by the main road, the last glimpse of it was from the other side,—a sunlit patch against the shadow of Bengairn.

Buittle

Besides its great historical interest, Buittle in old days was famed for its orchards,—a fame that now would seem to belong to its granite quarries. Far profounder and further-reaching, however, are the memories preserved in the names of its two churches dedicated respectively to St Ennan and St Colmonel.

The former was the earlier church, situated on the west bank of the Urr, near its embouchure. Whether its dedication was to St Iman, like the one at Parton, or to St Ennan, first bishop of Raplere, can only now be a conjecture.

The church of Kirkennan, in the thirteenth century, was granted by Devorgilla to New Abbey, and the site may still be pointed out at Kirkenner, now a private property.

Whatever divergence of opinion may exist respecting the origin of the name of Buittle, the dedication of its second church would seem to ally it with the Island of Bute, "which took its name from a little cell erected there by St Brendan,

which in Gaelic was called *bothe*, and he was honoured as patron of this royal island" (*St Brendan the Voyager*, O'Donoghue, p. 213). In Western Galloway we know that he was also honoured in the person of his best-known disciple, St Machute (St Malo), at Wigton. St Colmonel, however, was a predecessor of St Brendan, and also had his commemoration in the Island of Bute. In the words of Dom Michael Barrett (*Cal. of Scot. Saints*), he is thus referred to: "St Colmoc or St Colman, bishop, A.D. 500. He was an Irish Saint, and became bishop of Dromore. There is no record of St Colmoe having ever lived in Scotland, but Scottish writers number him among the Saints of the country; and from the dedications in his honour still existing, there seems good reason for supposing that he had some connection with that kingdom. . . . Another dedication is Kilmochalmaig,—the site of an ancient church on the west coast of Bute where the remains of a pillar with a sculptured cross may still be seen."

The church at Buittle, like that of Kirkennan, was also granted to New Abbey about a century later, as witnessed in a charter given by Thomas, Bishop of Galloway, dated 16th July 1381, and confirmed by Pope Benedict XIII., which grants the church of St Colmanel Butyll to that Abbey.

The ruins of the church, as seen to-day, are said to be those of the first half of the fourteenth

century, and, on the whole, present an appearance of entirety that is not to be found in any church remains in Galloway. It was on a beautiful mid-summer evening that I at last achieved a pilgrimage to the old church of St Colmonel, distant some three miles from Dalbeattie. Crossing the old Buittle bridge, the road stretches uphill to the left, winding and wooded nearly the whole of the way. It seemed long with the drawback of not knowing if one was going in the right direction. Of cottages there were none, nor pedestrians. Cyclists whizzed past. It seemed providential when a more leisurely cart appeared, and the man in it could stop to listen to inquiries. Yes—I was quite near. The manse was at hand ; and to the manse I directed my steps, to make sure of entry into the churchyard. A pleasant-faced maid gave me the key of the present church, which she evidently thought most worth visiting, and outwardly (for I carried that key back without using it) this church is more church-like than many, and beautifully situated. Behind it lay the ruins I had come to see,—a perfect picture in the sunset.

Wholly covered with carefully kept ivy, it seemed set in gold ; roofless, yet wonderfully perfect : the large chancel, with its three lancet windows—the narrow nave—an old man cutting the grass with an old reaping-hook. " Ninety years ago," he said, " there was a roof, and it was used as a kirk."

The scent of the new-mown hay from the hay-cocks and "coles" filled the air. The old tomb-stones; the Irish yews giving a more vivid value to the green of the ivy; the long shadows and rays of golden light from the sunset,—what a picture of beauty and peace! The good maid advised me to return over the quarry-hills, and gave me minute directions about the way; but I was in no hurry. It was delightful walking back by the road that, on coming, had seemed so long,—in the light that is between day and night, and is so magical in the north. On the old bridge over the dark Water of Urr the scene was of exquisite beauty: on one side, full of golden reflections; on the other, with the rosy clouds of the afterglow, and, rising up against the west, the quarry-hills of pink and violet, the dark firs on them silhouetted on the topmost ridges!

Below these hills is the site of the old Castle of Buittle, once a truly royal dwelling inherited by the Lady Devorgilla from her father, Alan, last Lord of Galloway. She, the pious foundress of the Dominican convent at Wigton, of Sweetheart Abbey, and other foundations outside of Galloway, here signed the regulations for the students of Balliol College, Oxford, which she had also founded.

In a secluded valley near to the estuary of the Urr and to Orchardton Bay is the Tower. Orchard-

ton Tower, whether forming or not in bygone days part of an edifice (there are remains about) by itself, presents a striking resemblance to that one on the quay at Waterford, called Reginald's.

The lands of Orchardton belonged in 1422 to Alexander Carnys, Provost of Lincluden ; and to a little later in this century is ascribed the remains of an arch-headed ambry, with a piscina in the sill, which is the principal apartment of the Tower, thereby denoting its use as a chapel in former days. This feature is similarly found in the old castles of Cardoness and Carsluith. The Catholic memories of Orchardton also supply a romantic page of family history in connection with the " Forty-five," —one that provided Sir Walter Scott with material for his *Guy Mannering*.

Two ancient holy wells remain to be mentioned, both in the northern part of Buittle. Each source issues from the rock. The Rumbling Well at Barskeoch Hill is the one frequented for human ailments. The special time to obtain its benefits is the first Sunday in May. " Many sick people," says Symson, " lying there the Saturday night, and then drinking of it early in the morning."

The other well, about half a mile east, is called Slot Well. Here the country people came or come for its water to cure their cattle when suffering from a disease called the " connoch." " This water

they carry in vessells to many parts, and wash their beasts with it, and give them to drink. It is to be remembered that at both wells they leave behind them something by way of thank-offering. At the first they leave either money or cloathes; at the second, they leave the bands and shackles wherewith beasts are usually bound."

DUNDRENNAN ABBEY.

RERRICK

DUNDRAINAN, the Hill of Thorns, gives its name to the old Cistercian Abbey in the holm below. Dundrennan, as we know it, was the parent house of the Order in Galloway. In one of those old books concerning Galloway, now unfortunately unprocurable, it was said that "W. Brun was sent into Galloway, in 1142, to superintend the building of the structure." All ancient writers agree that David I. both founded and endowed the Abbey, the first colony of monks being brought by Aildred, Abbot of Rivaulx, to the new foundation.

Seen from Newlaw Hill, which is part of the Hill of Thorns, the *ensemble* of the Abbey ruins form a beautiful picture. Their delicate pearly tint, due, it is said, to a pale grey lichen, gives them an aerial appearance as they rise out of the greensward against a background of wood and hill.

The remains of this ancient Abbey consist of a portion of the church, the chapter-house, cloisters, and various monastic buildings which embrace successive architectural periods, beginning with

the round-headed Romanesque of the twelfth century.

The Early Pointed arches exposed to-day were within the church.

Simplicity was the keynote of all Cistercian buildings, and, as the three great abbeys of Galloway belonged to this order, it may be of interest to quote what Mr Hutton says of Pontigny Auxerre in a recent work on St Thomas of Canterbury (*Makers of History*). Writing of Pontigny, which is completely of the Transitional period, he says: "To-day the monastic buildings have been swept away, and there stands only the great church, said to be the only Cistercian church remaining in completeness. . . . So plain it is; so unadorned. It has no towers; nothing to break the long line of regular roof . . . only lancet windows in aisles and clerestory; a rose window at the transepts; flying buttresses, ugly, like wooden props, at the east. It is severe in its lowly simplicity, and it is all of one age and one design. In the freshness of its restoration, with white walls and columns unchipped and smooth, it looks, in the twentieth century, as it must have looked when Becket entered its walls to worship for the first time (1150)."

Dundrennan, at close quarters, is almost painfully "restored"; on the other hand, what remains of it can no longer furnish building material to

the neighbourhood, being classed as an historical monument. Still, lying around by the roadside it is not uncommon to see bits of ancient moulding, which tell their own tale. The monuments remaining in the Abbey are fully described elsewhere. It is only necessary here to indicate that of the Knight said to be the effigy of Alan, Lord of Galloway ; of an abbot ; a cellerer ; Sir Patrick Douglas ; and that of the " Nun," variously taken to represent the wife of Alan,—a lady of Orchardton, or the last Prioress of Lincluden ; the last assumption being fairly substantiated (see Lincluden, Terregles).

The history of Dundrennan Abbey may be said to end with the episode of ill-fated Queen Mary's stay there on the last night she spent in her kingdom before her embarkation for England,—an act of confidence so basely requited by captivity and death.

Over the small stream named the Abbey Burn, which ends its course in the Solway, some two miles below the Abbey, is a bridge built long ago by the monks, the original single span of which has been widened in later times.

The old church of Rerrick, granted to the Abbey at its foundation in 1142, continued to belong to it down to the Dissolution.

Approaching it from Auchencairn, on a June after-

noon, after leaving the high road and descending something like a Devonshire lane, which revealed the Solway, a shimmering blue, veiled by a slight haze that gave it a limitless horizon, the way lay through woodland and intermittent glimpses of this summer sea, that were wholly fascinating.

Then a barn-like kirk appeared, and next something older and more interesting was silhouetted against the luminous sky: the old chapel or kirk of Rerrick,—only some ruined walls and broken apertures or windows. Within its precincts, amid the "boultrie" (Anglice *elder*), bushes, and Irish yews, and a carpet of grass full of white and purple clover, were various old monuments, the most interesting of which, perhaps, is the socket of an old cross.

Mine host of Auchencairn, who had driven me to the spot, had meantime been busy bargaining at a cottage near by, and had become the possessor of an ancient pewter flagon and an old black iron tripod, some three feet high, to hold two candles,—something like a stand for votive candles.

St Glassen's Well!—how many fruitless inquiries had been made as to its whereabouts! Even its existence seemed unknown; and, after the spot had been found on an Ordnance Survey Map, there came the difficulty of identifying it. Near to Rerrick church it must be; but where? An old

stone-breaker on the roadside indicated the spot; and there, sure enough, in a little recess by the wayside, screened on three sides by a tall hedge, was an irregularly-shaped hollow in the ground, filled with the clearest of water, through which the masonry of the well—it is not very deep—could be seen.

St Glassen, the Patron, is also known as Maglastian, an illustrious and saintly bishop who lived in the days of Achaius, a Scottish king who was contemporary with Charlemagne. All that is known now of him is gathered from traces of his cultus which remain in various districts of the country. Thus the parish of Kinglassie, near Kirkcaldy, seems to have been named after him; and in the neighbourhood is a spring of fine water known as St Glass's Well; also Kilmaglas, now known as Strachur, in Argyllshire, also indicates another dedication to this Saint (*Cal. of Scot. Saints*).

The old stone-breaker who had led the way to the Saint's Well expatiated on a previous visitor who had lately been to visit it. This gentleman had, he said, further desired to find "the field nearer to the sea, where grows what is called 'holy grass'; this being one of the places where it is to be found, the other two being the north of England and in Switzerland." Failing direct knowledge, this may be the *Arabis hirsuta*, or "Hairy Cress,"—one of the Cruciferæ grasses.

COLVEND AND SOUTHWICK

Two very interesting spots are to be found here: Fairgirth, with its traditions of St Lawrence's Chapel and Well; and the remains of the "pre-Reformation" church at Southwick, which would appear, from historical notice, to have been dedicated to Our Lady.

The first, Fairgirth, is south of Dalbeattie, across the exposed Moss Road, a distance of some six miles, when a more sheltered region is reached, and Fairgirth comes into view, surrounded by trees.

Fairgirth, in Catholic days, was evidently a small religious house, subsequently a residence of some importance, and now a farmhouse.

The outer court in front of the house, with its enclosing walls of about 5 feet in height and 3 feet in thickness, are whitewashed on the inner side, with luxuriant ivy overspreading the top, and within is a gay garden full of old-fashioned flowers,—the site, it is said, of the Chapel of St Lawrence.

Inside the old part of the house is a wheel-stair, shut off by an ancient heavy door, and yet another.

RUINS OF SOUTHWICK CHURCH.

"Our Lady of Southwick."

Up this stair the picturesque old dame who received me led the way to a sort of *grenier* on the top floor, and pointed out, with interest, what she called a filled-up splay window, which may have been an ambry.

In another room on the ground floor is a recess of freestone, with two semicircular arches, which was an ambry. Having read of the Well of St Lawrence, "held," as Chalmers says, "in repute, as it was arched over with great care," it was a grievous disappointment to find no vestige now remaining. A background of old loose stones is where it was, but no water is visible; this "very sweet water" being now diverted elsewhere.

The adjoining barnyard covers the old cemetery, known as such within living memory from the remains unearthed.

The road along the Colvend coast is rather up and down, but who would regard that, in consideration of the beauty on either side,—the rocks, sands, and the Solway on one hand, the great hills on the other, and often the way being through an arcade of trees? Then it is inland and upwards to "an eerie place, that auld kirkyard, sitting between twa hills," as my driver described Southwick.

It is also disappointing, for there is so little left of the structure, the roughly-built granite walls of which would be better seen were some of the

ivy cleared away. Two beautiful little round-headed windows remain on the south side of the eastern portion. These are of dressed red Nithsdale sandstone. Other remains are some portions of carved stone figures, a niche, and a few old curious grave-stones.

One old slab-stone at the east end, near to the site of the high altar, is said to have the word "Humilitate" on it. This the writer was unable to make out, all being so overgrown and wild. The description given, however, in *Lands and Their Owners*, is that the arms of the Lords Carlyle of Torthorwald are represented on this stone,—two peacocks with outspread tails, and the word "militate"; the first two letters being obliterated. It is a curiously Byzantine device,—the two peacocks with outspread tails, the symbol of pride, and the antidote in the motto.

More interesting is the possibility that this little kirk, in the days of the Faith, may have been a place of pilgrimage, where Our Lady of Southwick was specially venerated.

All that is historically extant is that Edward I., on his march of invasion, here offered alms and devotions to Our Lady at Southwick.

URR

WHETHER its beautiful river or its herds of wild oxen gave Urr its name in early days is among scholars an open question.

The urus has long disappeared from the land, and the Basque or Iberian name of the first still remains the most descriptive. The valley through which this water flows is one of the most beautiful in all Galloway.

Two ancient churches were once in the northern part of Urr: one dedicated to St Constantine, king and martyr; the other to St Brigid. Both these churches were granted by Uchtred, second Lord of Galloway, to the Abbey of Holyrood, in the twelfth century, and remained in charge of a vicar until the "Reformation."

Of the first it may be said that it is the only instance in Galloway of a dedication to St Constantine: "A British king who reigned in Cornwall, who, after the death of his queen, in expiation of many crimes in his early life, entered the Monastery of St David, in Menevia. St Kentigern, an exile

there, exhorted him to preach the Faith in Cumbria. St Constantine, accordingly, founded a monastery at Govan, in Lanarkshire, became abbot, and he and his disciples preached the Faith in the country around, converted Cantyre, and here found martyrdom at the hands of the opponents of his teaching. He is buried at Govan, where the church bears his name, as do several others in Scotland. His Feast was restored to the Scottish Calendar on 11th March by Leo XIII." (*Cal. of Scot. Saints*).

The site of St Constantine's church in Urr is at Meikle Kirkland, in a field. At a neighbouring farm my driver thought some one would be found to point it out. Only one old woman was in the house; "every one else had gone to the Red Fair at Dumfries." She, however, showed me the field where some sheep were grazing, and repeated what I had heard before about the digging up of human bones and bits of leaden coffins. The *Statistical Account* for Kirkcudbrightshire (1843), since consulted, states that, "in the upper part of the parish there was a place of worship, probably Popish. On the site of a building which is on the property of Meikle Kirkland were found, several years ago, some human bones and a quantity of molten lead, from which it is supposed that the building was consumed by fire soon after the Reformation from Popery in Scotland." From the same source is gathered an account of the very militant

Protestant minister of Urr, the Rev. Mr Hepburn, who, in the year 1689, evidently found that "Popery" was not extinct here, as he collected, it is said, all the Popish books that he could find in the parish, and burnt them publicly on a hill called Corse (Cross) Hill, near the church.

Of the other old church dedicated to St Brigid only the name Blacket, now changed to Blackford, gives any indication of where its site may be.

KIRKGUNZEON

This curious name fails to convey to the general hearer how much of great and varied interest it represents, as one of the forms under which the name of St Finian of Moville, or St Frigidian, became interpreted in one of the countries in which he lived. St Finian was born in Ireland, *circa* A.D. 500, of the royal line of the kings of Ulster, and was educated at that famous centre of sanctity and learning, Candida Casa ; while just outside Galloway, at Holywood, Dumfriesshire, is the record of his cashel and his well. A more important association with the Saint is that of Kilwinning, in the Cunningham district of Ayrshire. This, however, belongs to a later period in his life than the days when he was a scholar at the Candida Casa. In between, he had returned to Ireland, founded his Monastery of Moville, to which his great saintliness and learning attracted so many of the noble Irish youth, among whom was St Columba, the destined apostle of northern Scotland.

Kilwinning, Ayrshire, recalls in its name the

ancient Benedictine Abbey which succeeded the yet earlier monastery established by St Winnin, or Finian, and the record of a miracle twice repeated by him in different countries.

The account of the first, the changing of the course of the river Garnoch, is perhaps less well known than that of the Serchio.

A miracle it was, none the less, and one that perpetuated the remembrance of the Saint. This survives to-day. In Scotland we find it at Caerwinning, where he preached; at the holy well of Kilwinning; in the annual Fair still held at Kilwinning on his Feast Day, 22nd March, called St Wynnin's Fair.

The Irish Saints were ever drawn towards Rome, —the Holy See; and, in their pilgrimages across Europe, bore back, to evangelise the barbaric nations through which they had to pass, the sacred deposits of the Faith that had been safeguarded in the Isle of Saints.

St Finian, too, made his pilgrimage to Rome, and returned with the great treasure, — a copy of the Sacred Scriptures. Again he went to Italy; and at Lucca his great holiness made the inhabitants implore his help during the inundations of the river Serchio, which destroyed their orchards and vineyards. "The Saint, after prayer, made a new channel with a small rake, and commanded the river to flow henceforth in that direction,

which it did." St Gregory the Great narrates this in his *Book of Dialogues*, where he calls the Saint " a man of rare virtue." The people of Lucca had the fulfilment of their great desire in St Finian (St Frigidian) being made their bishop. In Lucca is the church in his honour, begun shortly after his death in the seventh century, which, though altered in the twelfth, contains the shrine of the venerated St Frediano.

Whether this Kirkwinning or Kirkgunzeon and its holy well be only in commemoration of the Saint, or a spot that he once frequented, we know not. When we come down to the days of charters it is found that the chapel of Kirkwynnin, with its lands, was granted by Uchtred, Lord of Galloway, to the monks of Holm Cultran. Joseline, Bishop of Glasgow, 1190, confirmed the grant, which was ratified by Pope Innocent III., 1207.

As an appanage of the Abbey of Holm Coltran, Kirkgunzeon was distinct from other parishes, and under none of the Scottish bishops. In 1368, however, David II. granted the lands to Sir John Herries.

KIRKBEAN

THIS little village, in its wooded glen under the shadow of majestic Criffel, is near to where the Nith flows into the Solway.

Under its dedication to St Bean, this parish, with Kirkgunzeon, is considered to have been granted to Holm Coltran Abbey by Uchtred, Lord of Galloway, and identical with that of New Abbey, or Loch Kendeloch (*Lands and Their Owners*). In later days, the church of Kirkbean belonged to Lincluden, served by a vicar, and was considered one of the most valuable cures in Galloway.

Of the Patron St Bean, who lived in the eleventh century, but little is known, though tradition names him as Bishop of Mortlach, in Banffshire. His name appears in the Aberdeen Breviary; and his Feast, 26th October, has been restored to Scotland by Leo XIII.

Some four miles south of Kirkbean is Preston, or Priestholm, anciently a regality, where the old market-cross is again set up. In all Galloway it

is the only one : a Latin cross of yellow sandstone, standing about seven feet on what looks like a base of granite boulders or roughly made steps. The cross, weather-beaten, chipped, but lichen-covered, encircled with a low wall of loose stones, likewise lichen-covered, is a striking and picturesque object in its solitude.

The old grass fields beyond are not allowed to be ploughed, according to an ancient charter, it is said.

With cattle grouped in them in the rich grass, spangled with buttercups and daisies, it was a charming picture on a summer evening.

Yet once Preston, or Priestholm, was a considerable place, and a Burgh of Regality, with four yearly Fairs.

OLD MARKET CROSS, REGALITY OF EAST PRESTON.

NEW ABBEY

New Abbey not only designates the beautiful Abbey raised by Devorgilla, but the surrounding district, —a parish known before the thirteenth century as Loch Kendeloch, or Loch Kirkinder. The ancient parish church of Kirkinder stood on an island near the shore, with a connecting causeway, the remains of which are traceable under the water when, as at times, the depth does not exceed a foot.

The situation is beautiful at the base of the great Hill of Criffel,—that hill with a strange attraction, not so much from beauty as from its majestic protectiveness and the memories it enshrines of a spot where the Faith of our Fathers never wholly died out, as it did more or less in other parts of Galloway after the great falling away in the sixteenth century.

By the ministrations of the last Abbot of New Abbey, Gilbert Brown, amid many perils and during a long period, to the missionary priests who came and went, also in great peril and mostly Jesuit

Fathers,—the fidelity of the houses of Herries, of Maxwell of Kirkconnel, of Munches, Glendinnings of Parton—Galloway continued to hold a part, small though it was, in Catholic Christendom.

New Abbey, the latest built of the Galloway abbeys, is perhaps the best known outside the province as one of the foundations of Devorgilla.

Each one of these three Cistercian abbeys is set in scenes of exceptional loveliness: of fair valleys and streams, and in each case looking up to great hills.

The oft-quoted Latin verse, "Bernardus valles, montes Benedictus amabat" (Bernard the valleys loved, Benedict the mountains), is no exception to this in Galloway.

Each abbey also has its distinctive note of lovely colour: the tender grey of Glenluce; the pearl-like tints of Dundrennan; the exquisite rose of Dulce Cor; and, above all, here is enshrined the story of a tender human love, sanctified in the Divine love.

Devorgilla, the Lady of Galloway, stands out as one of the most beautiful personalities in the history of her time, from the use she made of her exalted position and her wealth for the furtherance of religion and learning. Of her many benefactions and her foundations, all these may be said to culminate in this Abbey of St Mary's, in 1273,—the Dulce Cor, or Sweetheart, the place where her

NEW ABBEY.

(Better known as "Sweetheart Abbey.")

mortal remains were to rest, with the casket bearing her husband's heart.

In the *Scoti Monasticon* is found: "When John Balliol died, Devorgilla, his wife, had his dear heart embalmed and enshrined in a coffer of ivory, enamelled, and bound with silver bright, which was placed before her daily in her hall, as her sweet, silent companion. At her death, she desired the relic to be laid upon her heart when sleeping in the New Abbey, which she had caused to be built. Hence it received the name of Sweetheart Abbey."

Of this Abbey, as one sees it approaching from Dumfries through the Gothic aisle of beech trees across the ancient two-arched Abbey Bridge over the Pow or Pol into the little village, can it ever be forgotten?

It was a tempestuous day in October when the writer first saw this ancient fane. The wind roared in the boughs, and bent them almost to snapping. There, tranquilly amid the storm, were the rose-red remains of Devorgilla's abbey, where workmen were proceeding with their task of preservation and renovation. There was no sunshine that day to light the length of arched nave and choir, with the ruined transepts all open to the elements, as were all the fragmentary remains of this once great Abbey, so beautiful an example of the Early English or Pointed style.

The remains of outer walls show its extent, and

which in some sense still remain its precincts. It was at once extraordinarily impressive and saddening under the wild storm which swept up from the Solway.

One of the enigmas of New Abbey is a shield on one of the bosses at the intersection of the vaulting ribs of the south transept aisle, which is at last rightly defined in *Historical Monuments* as being charged with the arms of the M'Guffochs of Ruscoe, among the earliest now on record, and which are quartered with those of the writer's family.

The M'Guffochs, an ancient family of Wigtonshire, first appear in Kirkcudbright in connection with Kirkgunzeon and Holm Cultran in the thirteenth century. Churchmen and Knights, Patrick MacCoffoc and Gillassald MacCoffoc swore fealty to Edward I. (see Bagimont's Roll).

Later, they are found associated with the Bruce, from whom they received the lands of Rusco, Anwoth. The heart on the shield is probably that of the Bruce. The two croziers saltire wise, and the three stars below, represent the ecclesiastical side of the bearings. These arms being now identified, the motto becomes clear. Instead of the wild conjectures that it represented, "Christus maritus meus"—"Chus tim o' Nid," Mr Wentworth Huyshe, in the latest work on the Abbey, brings the interpretation to more exactness, although

he cannot decipher more than "Chris and via." Knowing the motto of the MacGuffochs, and assuming the heart on the shield to be that of the Bruce, the legend of the Bruce and the Spider finds appropriate expression in *Industria et Labore.*

Very different was the summer's day impression, when, in search of the Abbot's Tower, glimpses of the Abbey of Dulce Cor were visible from the road by Shambellie. Here, again, in the archway of the stackyard, with its curious apex, is found a replica, though much obliterated, of the MacGuffoch arms, as represented in the south transept of the Abbey.

It was somewhat difficult to find the Abbot's Tower, so secluded is it that even on reaching the Landis Farm it is not visible. Once arrived, however, the goodwife conducted the writer to a hollow, almost hidden among trees, then so full in leaf that the ruin was hardly visible. She said it had been a picture a week or two earlier, when the trees were just coming out. Not a specially picturesque ruin, dating from the second half of the sixteenth century, it is full of interest,—of unwritten history, which may never come to light, of those dark penal days. There it remains, however, in its suggestiveness, set in the beauties of colour and situation.

LOCHRUTTON

This somewhat dreary-looking loch, with its bare surroundings, was, in the thirteenth century, named variously Lochryertoun, Lochrynton, or Loghroieton.

"In 1296, Henry, vicar of the church of Lochrynton, swore fealty to King Edward the First of England, and had his property restored. On 17th July 1300, when Edward was in Galloway, he made his accustomed oblation of seven shillings in his chapel at Loghroieton, which was a tent or portable building" (*Lands and Their Owners*).

It is said that the English monarch slept on this occasion at Hills Castle; but more probably at that of Lochrutton, at the south-west end of the loch, on the site of which is known as Auchenfranco Castle. This castle, which had belonged to the Douglases, "was committed to the care of Herries of Terregles in 1455, by King James II., and from him conveyed to Lord Maxwell. It is considered (see *Lands and Their Owners*) that Hillis or Hills Castle was built by Archibald, fourth Earl of Douglas, as a dower

house for his wife, the Princess Margaret, daughter of King Robert III., the royal lady whose beautiful canopied tomb is in the ruined church of Lincluden. Over the ancient picturesque gatehouse of Hills Castle is a carved stone panel, bearing the royal arms of Scotland. Above the shield is a small crowned figure, otherwise described as "a man seated on a helmet, with turban and cross on it. The arms are outstretched, holding what has been supposed to be a scroll in each hand."

Other very interesting carved panels represent ancient Catholic families, chiefly of the House of Maxwell; also the Carsane arms are quartered here, the founder of this family having been an Italian gentleman of the Corsini, who accompanied the first Abbot of New Abbey into Galloway in 1280. Hills Castle is now in the possession (through marriage with a Maxwell heiress in 1723) of the M'Cullochs of Ardwall, once a great Catholic family, with interesting traditions of the Crusades.

The present kirk of Lochrutton occupies the site of the "pre-Reformation" one, half-way up a steep bank, and the old graveyard which surrounds it is circular.

An interesting relic has been recovered from a crannog in the loch, and said to be of thirteenth-century period. It is an imperfect cross of jet, which, in completeness, would measure 1½ inches. The central disc "has been inlaid with a floriated

Greek cross, with small discs, between the outer termination of the arms. . . . The reverse is plain, except for the disc, which bears the letters I.H.C., with a mark of contraction over them" (*Historical Monuments*).

TROQUEER

As is so frequently found, these ancient names not only present varieties of spelling, but also contested meanings.

Among others, the one given by Chalmers, the British or Cymric *trequeyr*, is at least topographically correct in the description of a hamlet in a curvature or bend.

The church and village of Troqueer stand on the banks of the Nith, where there is a considerable bend. Of the ancient church, which was under the Abbey of Tungland, nothing remains but the traditional site.

Higher up is the old red sandstone bridge, built by Devorgilla in the thirteenth century over the Nith. Originally, it consisted of thirteen arches, of which only six now remain. The little chapel that stood midway, as was the pious custom of our ancestors to erect on bridges, has long since disappeared.

Devorgilla's bridge connects the historic town of

Dumfries with what used to be called the Brigend of Dumfries, on the Galloway side. The Brigend has, since 1834, developed into the burgh of Maxwelltown in Troqueer. Crossing the ancient bridge, the way lies directly leading to the new and noble Convent of Benedictines which crowns the height beyond,—a dominating feature, representative of the " Second Spring " in the land.

On the lands of Cargen, which also long ago belonged to Tungland Abbey, is the holy well of St Querdan, or Jargan or Jergan.

This Irish Saint, whose name was Kieran, was Abbot of Clonmacnois, and his feast is kept on 9th September, the date of his death in 548 A.D. In Cornwall he is venerated under the name of Piran, while in Scotland he is also held in much veneration from the great affection that St Columba bore him (*Cal. of Scot. Saints*). This Saint's name affords an instance of variety in spelling, such as is found in that of St Frigidian.

The Saint's well here is the best preserved in Galloway. On a brilliant June day the writer left Dumfries in quest of it. After driving along the Lochrutton road, the way branched off through a charming lane between green hedgerows filled with wild roses. On the right rose the high wooded hills. Part of a pilgrimage ought to be on foot (if not actually barefoot). Thus, to alight and cross

a wide hay-field to a seemingly distant plantation was a necessity. At the extreme end of the field was a little bridge of planks over a burn; and beyond, in the enclosure of trees and shrubs, a tiny pathway leading up to what looked like the basin of a small fountain of dark, clear water, encircled with the red stone of the country, around large stones of various forms, made an outer circle. It was in such charming taste this blending of nature and art, the latter showing in the arrangement and not too studied care. Between the shrubs and trees were glimpses and landscape and hills; and, in the foreground, the buttercups in the tall grass, the boultrie, and wild-rose bushes in luxuriance.

Pilgrims to this holy well have continued to come down to recent times, and to leave their offerings, as they do in Ireland,—a bit of ribbon or cloth on the bushes and pins or coins in the water.

The offerings of earlier days have proved to be a rich antiquarian treasure-trove, old coins of various periods having been found, and fully described in Antiquarian Papers.

The name of Kirkconnel recalls very far-off times and a continuity of Catholic history. So well described in *Ancient Catholic Homes of Scotland*, Dom Odo Blundell, O.S.B., little remains to be said.

The link between Dercongal, or Holywood, is borne out here by the traditional site of a chapel to St Connel on a knoll in front of the mansion-house, which has always been considered to be consecrated ground. In 1410, the heiress of Kirkconnel married a Maxwell, and with this family all the later history is associated of Kirkconnel as a Catholic centre continuing to the present. Of endurance under the dark penal days; of romantic episodes in family history; in the risings of the eighteenth century on behalf of the Stuart dynasty,—all is fraught with deepest interest.

Troqueer can also record the memory of a devoted priest and missionary in those dark "post-Reformation" days in George A. Sloan of Garroch, 1619, who succeeded to the paternal estate, and was ordained a priest in Rome. After his missionary labours he died in the Monastery of Wurzburg, Bavaria.

TERREGLES

To the east of Kirkpatrick-Irongray is the parish of Terregles, or Terre d'Eglise,—a designation borne since the fourteenth century.

It is rich in ecclesiastical interest and in "post-Reformation" Catholic memories, both of which chiefly centre in Lincluden. Near to the meeting of the Nith and the Cluden are the ruins of the old college, their soft red tones blending so happily with the grassy terraced eminence behind (said to be an ancient mote) and the trees.

Authenticated history, as regards Lincluden, does not extend beyond the year of grace 1150, when Uchtred, son of Fergus, Lord of Galloway, founded here a priory of Black Nuns.

In this district, so impregnated with traditions of the Irish-Scottish missionaries, the existence of a previous Columbanian community would not be surprising, could it be proved, and is suggested by neighbouring Irongray, or Arngrā. As elsewhere, the Rule of St Benedict may have replaced the very rigid one of St Columbanus. The suppression of

the Priory in 1372 by Archibald Douglas, called the Grim, has no satisfactory explanation. The key to the mystery may, perhaps, be found in the politics of the day, as the community seems to have been in sympathy with England. Alianore, the Prioress, had, in 1292, sworn fealty to Edward I. at Berwick.

The Douglas who suppressed the Priory was "callit Archibald Grym be the Englismen, because of his terrible countenance in weirfair." He was a determined defender of his country.

The first Stewart king, Robert II., bestowed on this Douglas, a natural son of the "Good Sir James," the lordship of Galloway, "because he tuke grit trawell to purge the country of Englis blude." [1]

It can hardly be said that Archibald the Grim annexed Lincluden and its lands for the purpose of self-aggrandisement, as he proceeded, whether by way of expiation or not, to found the Collegiate Church of Lincluden, and to bestow the lands of the former Priory in Crossmichael and Troqueer on the hospital at Holywood. It has been said, and even fairly proved, that the exiled Prioress of Lincluden found a refuge near to Dundrennan, and at last a grave in the Abbey (*Chronicles of Lincluden*, M'Dowall, 1866). The monument in the Abbey of Dundrennan, called the Nun's, has afforded much

[1] Maxwell, *Dumfries and Galloway*, p. 117; Sir Richard Maitland of Lethington, MS. "History of the Douglasses."

ground for speculation. The latest interpretation in *Historical Monuments*, 1914, gathers from the fragmentary lettering that it was erected to " a lady of Orchardton, and by the semi-religious dress, a widow under vows." Half a century ago, Mr M'Dowall, and Mr Stark of Troqueer Holm, a well-known antiquarian, deciphered the inscription thus : " Here lies the Lady Blanche. She was a nun, and at one time a Lady Prioress. She died in the year of Our Lord 1440."

The attire may be described as partly secular ; and there remains the vexed question as to whether the two animals at her feet are dogs or lambs. It may not, however, be far off from the truth to describe the figure as one of a secularised *réligieuse*.

Whether she was a member of the family of Carnys or Cairns of Orchardton, who can say ? Alexander Carnys or Cairns, who was second Provost of Lincluden, 1408–13, is the first known of the name who is said to have possessed Orchardton.

He died in 1422, and his grave in the south transeptal chapel of the church of Lincluden is marked by a slab of red sandstone, bearing the following touching inscription round the margin :

HIC IACET MAGISTER ALEXANDER DE CARNYS
CALCATIS PEDIBUS PRECE SUBVENIATIS

(Here lies Mr Alexander de Carnys. Ye who walk upon me with your feet help me by prayer.)

The ecclesiastical College of Lincluden, founded by Archibald the Grim on the site of the Benedictine Priory in 1372, and subsequently added to, even in its ruins shows how rich and beautiful an example it was of the Decorated Period in Scotland.

At first the college consisted of a provost and twelve canons. Later, a provost and eight prebendaries, twenty-four bedesmen, and a chaplain. The chaplaincy, it is stated, was founded by the Princess Margaret, daughter-in-law to Archibald the Grim, Duchess of Touraine, Countess of Douglas, and Lady of Galloway and Annandale. Her various grants, and the lands with which she enriched Lincluden, were confirmed by her brother, King James I. Hers is the still beautiful, though sadly-mutilated, canopied altar tomb on the Gospel side of the ancient choir, with its rich and delicate ornamentation,—its nine panels each containing a shield charged with illustrious arms.

Within the arched recess on the bare masonry of the wall is inscribed, in Gothic lettering, the style and titles of this royal lady, with the exception of Duchess of Touraine, which title reverted to the Crown of France on the death of the Duke Archibald, fourth Earl of Douglas.

Above all this, and separated by a course of masonry, are the words :

ALAIDE : DE : DIEU

LINCLUDEN COLLEGIATE CHURCH.

Tomb of the Princess Margaret, Duchess of Touraine and Countess of Douglas.

Lincluden has other royal memories. Here, in 1460, Mary of Gueldres, the widow of James II., received the valiant Queen of England, Margaret of Anjou, with the young Prince of Wales, after the defeat of the Lancastrian cause at Northampton. She came not only for refuge, but to seek Scotland's help against the Yorkists.

In 1505, James IV. makes Lincluden a halting-place on his pilgrimage to Whitherne. On this occasion some building operations must have been in progress, for the treasurer records in his account gifts "to the masonis of Linclowden drink silver xiiijs"; and in this and the following year appear doles to the pipers and minstrels.

The last historical episode concerning Lincluden belongs to "post-Reformation" days. This was the celebration of the three Christmas Masses in 1585, at the instance of Lord Maxwell, at which the Catholics of Dumfries and the countryside assisted. For this *auto da fé* Lord Maxwell suffered several months' imprisonment in Edinburgh Castle.

The church of Terregles belonged first to the Priory and then to the College of Lincluden, and was rebuilt in the Gothic style in 1568. Subsequently rebuilt in 1814, it still represents the nave of the old church; the adjoining and separated

queir or choir, bearing the date 1585, remaining as the private chapel and place of sepulchre of the Maxwells of Terregles. This was beautifully restored in 1875 by Captain Maxwell of Terregles. Belonging, in some aspects, to the period of the Renaissance, it preserves relics of Lincluden of an earlier period. Thus there are the remains of two stalls, with elbows, backs, and misericords "ornamented with spirited carving, representing in one case a grotesque lion and in the other a serpent with a human face. Above the stalls nothing remains but the framing carved on the face in the form of buttress-pilasters with canopies, and in the centre a small niche, originally designed to hold a carved figure. A very faded but interesting painting of Our Lady, crowned, on two boards, also form part of what is a unique survival in Galloway of such ecclesiastical art. This painting represents the Blessed Virgin, "crowned, and clad in a robe of which the upper part is blue, while the turnover at the hand is brown. The crown and bordering of the dress is yellow" (*Historical Monuments*—Terregles).

Adjacent to Terregles is the Lady Chapel Knowe and Well. Distinct traces of the former exist to the south-west of the village of Bowhouse; "while a terrace-like mound passing round it on the south side has probably been a roadway through the

adjacent swampy ground in which was situated the Lady Well" (*Historical Monuments*).

HOLYWOOD

The ancient Abbey of Holywood, and its neighbour, Lincluden Priory or College, across the Cluden Water, had, in olden days, more or less connection with each other, and this included their landed interests.

To Holywood must be conceded priority in historical record. We read of Druids and a sacred grove; of King Arthur and an ancient battle, recorded in the *Book of Taliessin*, of which the twelve standing-stones or menhirs, called the Twelve Apostles (one is missing), remain as witness.

Holywood is also connected with two Irish-Scoto Saints: St Finian (or Frigidian) of Moville, who here had his cashel and well; and St Congal, who gave his name to the oak wood or grove which became Dercongal in Irish idiom. He died A.D. 602. We next find an abbey founded by John, Lord of Kirkconnell, in mediæval days, which perpetuated the sanctity of the spot in the name Abbacia Sancti Nèmoris, or Holywood.

Two bells still exist, and are in use in the present kirk. The earlier was consecrated in 1154 by John Wrich, probably abbot at the time. "This bell," says Dom Odo Blundell, "is said to be still of

excellent tone; no small tribute to the workmen of 750 years ago" (*Ancient Catholic Homes of Scotland*).

The abbot, in 1289, sat in the Parliament of Brigham, and six years later swore fealty to Edward I. of England at Berwick. During the disastrous wars that followed, the Abbey of Holywood would appear to have been more or less ruined.

Archibald Douglas, called the Grim, not only restored the Abbey, but endowed the Hospital erected there by Edward Bruce, brother of King Robert Bruce, with the lands of Troqueer and Crossmichael.

As late as the year 1778, the ruins of this venerable Abbey existed, the choir being almost entire. Then all was demolished, and the materials used in building the present parish kirk.

KIRKPATRICK-DURHAM AND KIRKPATRICK-IRONGRAY

In olden days these were one. Kirkpatrick-Durham is the western portion, and forms the present parish. Once called Cella Patricii, Kilpatrick or Kirkpatrick on the Muir, its ancient church, which was under New Abbey, is thought to have been at Minnydow, a little to the north of the present village of Kirkpatrick-Durham.

MINNYDOW

A pretty hamlet, with its smithy, is near to the little loch of St Patrick, and, although nothing remains of the church's site, nor of the Saint's well, both are remembered by some of the inhabitants.

KIRK-LÉ-BRIDE

Still further to the north is a very sweet spot, once the site of a chapel to St Brigid or Bride,—Kirk-lé-Bride, as it is now called. The farm that

occupies the site has a beautiful approach through the valley of the Urr, by its brawling waters. Even more beautiful is the far-reaching prospect from it, stretching away to the west, over wooded hill and vale. There are some spots where, more than in others, something of the old peace seems to linger, and this is one.

A font or holy-water stoup from the old chapel is now in the Manse of Kirkpatrick-Durham. In the Parish Church of this village are to be found some carved oak panels of "pre-Reformation" date, and also an heraldic stone, with the initials and crozier of William Kennedy, Abbot of Crossraguel, 1527–1547.

Kirkpatrick-Durham would appear to have kept its Patronal Feast by a Fair on March 17th, long after the religious side of it was forgotten, for, in the *Statistical Account* of 1845, "a diminution of attendance" is noted; and, further, that "the horse-races and balls have dwindled into a very paltry representation of what they seem formerly to have been."

The adjunct "Durham" to this western part and that of "Irongray" to the eastern part of Kirkpatrick is generally explained in a topographical sense, through Celtic, Norse, or Anglo-Saxon words; while Symson gives Durham as the name of a family of ancient landowners here. This is, however, refuted in *Lands and Their Owners*, and it

might more appropriately be considered as relating to St Cuthbert's shrine at Durham.

IRONGRAY

Irongray, or Arngrā, as rendered by Timothy Pont in his *Survey of 1608–1610*, and still retained in pronunciation, has such a suggestive similarity with Arngrates or Annegrai, the first foundation of St Columbanus in the Vosges, as to raise the question whether some memory of that Saint may not be preserved here.

ST COLUMBANUS

Born in 543, and educated at St Comgall's great monastery of Bangor, in Ireland, St Columbanus was one of the most celebrated Irish-Scottish missionaries who carried the Faith into Central Europe. There is reason to believe that before proceeding to Gaul he visited both Iona and Galloway. Of his foundations in Gaul, Annegrai was the first; that of Luxenil followed; and lastly, the great Monastery of Bobbio, in the Apennines; while that of St Gall was founded by one of his monks.

BARNSOUL

In the absence of all other tradition, who so

fitly as St Patrick may be connected with what was once the Angel Chapel and the Angel Well at Barnsoul ?—he who lived in such familiar converse with his angel guardian.

Now hardly known, unmarked on any map, the spot is chiefly regarded as an ancient fort ; and, were it not for the sweet-sounding title of the Angel Chapel, the interest would be chiefly for the archæologist or the lover of beautiful scenery. But the title is a magnet ; and the road, at least from Dumfries, most beautiful all the way to the romantic "Routin Brig," under which the old Water of Cluden tumbles over the rocks, in miniature cascades, to join the other Cluden water ; then the wild hills, of which one is Skeoch, as seen from Barnsoul, lying a little to the south.

On arriving here, the usual inquiries were necessary. The farmer's wife knew nothing of the Angel Chapel and Well, but a bright little girl did, and her father knew more. He was then fetched, and conducted me to the site. This is in a big, rich, sloping field, and on the June day of my visit it was a veritable carpet of buttercups and daisies. Six or eight Ayrshire calves tried hard to follow us into it ; and the man, remarking on its richness, said that he had heard that it was blessed by the monks long ago. Then he pointed to a mound, with some old thorns on either side, and on going up into the grassy enclosure, it presented the form

of a horse-shoe, and this is the site of the Angel Chapel. A little below is a circle of rounded stones, —the basin of a spring. This was the Angel Well, whose waters have been diverted for the purpose of draining the land, and which now find their outlet in an adjoining burn.

PARTON

St Inan and his cultus here, whether the connection be from his habitation, or a dedication only to him, gives the site of Parton church a far-reaching interest.

Near to the green Kirkland Mote of prehistoric times was doubtless a "cell," followed by later structures bearing the Saint's name, till, in 1592, the present ruined church was built, which embodies, at least, a few fragments of its predecessor.

St Inan, of whom so little is known, is, by the veneration in which he was held in south-western Scotland, one of the many old Saints whose histories, for the most part lost in obscurity, survive only for us by the traces of their cultus in spots still associated with them.

St Inan was a confessor in the ninth century, and, though mostly connected with Ayrshire, was probably of the Irish-Scotic race (he is claimed as Irish), which colonised south-western Scotland during the sixth to eleventh centuries. Irvine was the chief abode of the Saint, but Beith has more

interesting memorials of him : The cleft in the rock of Cuff Hill, " enlarged by art," called St Inan's Chair ; the double spring, not far away, of excellent water, called St Inan's Well ; and a Fair, held in the vicinity, called " Tenants' Fair "—probably a corruption of St Inan's Fair,—on the day corresponding to his Feast, 18th August, O.S. (*Cal. of Scot. Saints*).

In 1296, during the days of English invasion, Wautier (Walter) de Dernington, psone (parson) de Parton, swore fealty to Edward I. In 1426, John MacGuilhauck was rector, and also secretary to Margaret of Scotland, Duchess of Touraine and Countess of Douglas. In the reign of James IV., James Hepburn, brother to the first Earl of Bothwell, was rector, and subsequently became Bishop of Moray. He died in 1524.

Preserved in the new church of Parton is the fragment of a sculptured stone which, in its entirety, would present the effigy of a priest. From the unusual richness of the ornamentation it is supposed to date from the first half of the sixteenth century. " Qui obit " is yet decipherable in black letter. A few inches of the end of the chasuble, the two ends of the stole, and the skirt of the alb alone remain.

The site of Parton church is picturesque, not far from the confluence of the Ken and the Dee. The

latter is fairly wide here; and on the blowy July morning of the writer's pilgrimage, its steely blue waters, speckled with little waves, seen through the branches of the ancient ash trees, made a rather restless background. The remains of the 1592 church consist of two side walls and an eastern gable, on which the sunlight fell, lighting up the most interesting part,—a small squarish window, with mullions of red sandstone.[1] At first sight this appears crudely new, and likewise a doorway in the south-west wall, with similar stone dressings, and an iron grille, through which the enclosure can be seen, with a raised portion under the east gable. This remaining part of the church forms a family burial-ground belonging to the Patrons of Parton, the Glendonwyns or Glendinnings, who, since 1458, when Sir Simon Glendonwyn, closely connected with the third and fourth Earls of Douglas by marriage, became possessed of the lands of Parton, and remained theirs until 1865.

[1] The lintel of the window has probably been part of a dripstone of an arch-opening in an earlier church. It is curved lengthways, and gives to the window-top the form of a segmental arch; and its cross-section shows a hollow on the under side, a round on the upper, with between them a flat edge, about two inches broad, on which there has been an incised inscription. . . . Two corbels of white stone, moulded, and having leaf carvings, project from the outer face of the gable wall, at corresponding points, near the skew-puts, and in their present position could have served no practical purpose (*Historical Monuments*—Parton).

This family was one of the few in Galloway who never forsook the Catholic Faith. The curious old carved oak pulpit, with its canopy and panels, from this church, is now in the National Museum of Antiquities, Edinburgh.

It has record of the Glendonwyns as Patrons of Parton on the panels. On the dexter one "a shield bears the arms of the family between the letters I. G. On the sinister, which is broken at the top, is carved with initials and date, now much defaced, but probably R. G. 1598" (*Historical Monuments*).

On a farm in the northern portion of Parton, by name Ken Arvie or Ervie, is a curiously marked stone, called the "Cow's Clout." It is described as 3 feet in diameter, with markings such as might be impressed by an animal's hoof. Its chief interest, however, is in connection with St Ninian and the blessed herd of cattle. The legend runs that a gang of robbers, in the attempt to "lift" them, was attacked by the bull of the herd, who, after killing the chief, dug a hoof into the rock, and left an impress of it there. The legend goes on to relate the subsequent restoration to life of the robber, by St Ninian, and his conversion, all of which narrative is to be found in the *Life of St Ninian*, in which the stone is called "Tauri Vestigium," or the Bull's Footmark.

THE GLENKENS

BALMACLELLAN

This parish, with Dalry, Carsphairn, and Kells, form the district known as the Glenkens, which embrace, perhaps, the most beautiful inland scenery in Galloway,—scenery of extreme wildness to smiling beauty, especially in the southern parts, on the shores of Loch Ken.

Leaving New Galloway, which is in Kells, and driving across Kenmure Bridge, Balmaclellan is soon reached. Its position is attractive, with beautiful views across the Ken to the western hills. Looking, however, for some vestige of antiquity in its church, there is none. It is a wholly modern structure, occupying the site of the ancient one founded in the fourteenth century, the tower of which for so long remained a picturesque feature. Of the old Catholic days the very fragmentary information that has come down begins in 1455 by mentioning the King as Patron; and in February 1466, John Maclellan obtained a charter from

King James III. of the lands and village, and his name was given to them on bestowing a site for a new church. This was served by a vicar. . . . In the beginning of the sixteenth century the church was annexed to the Chapel Royal at Stirling, and served by a vicar pensioner.

The patronage was possessed by the King, and lastly by Queen Mary, in 1566, after which (the time of the "Reformation") the whole of the church lands passed to Gordon of Lochinvar, the patronage reverting to the Crown after the Revolution in 1684.

DALRY

Dalry is the most interesting and, on the whole, the best known of the four parishes which form the Glenkens. Said to mean royal vale in the Gaelic tongue, a much more appropriate and conclusive interpretation is found in *Lands and Their Owners*, where it is attributed to the British or Cymric *dale—dale* and *ri* = ford. In earliest days a ford, in later a ferry, used by pilgrims and travellers from Dumfriesshire to cross the Ken under the old church of St John, and thence branch northwards towards Ayrshire, or to the south-west for Whitherne; the latter, one may assume, being the objective of most who passed that way in the days of pilgrimages.

James IV., his Queen, and the Court did so more

than once. Among other items the treasurer records, in September 1497: "At St John's Kirk of Dalrye, for the ferrying of horses and men owre the water, 5s."

Thus, the chief interest in Dalry may be said to concentrate itself on what is variously called the Auld Clachan of Dalry,—St John's Town of Dalry, or, to-day, simply the village of Dalry. The first designation, and the most ancient, recalls Druidic times; the second, those of the Knights Hospitalier of St John of Jerusalem, who succeeded nearly everywhere to the possessions of the Knights Templar on the suppression of that Order in 1312; and here, on an already historic spot, must have arisen an important commandery of the Knights Hospitalier, which gave the name of St John's Town to Dalry.[1]

Dalry, with its green motes and legends, belongs to a remote and very interesting past,—the days of the Druids. Dr Alexander Trotter, in his *East Galloway Sketches*, after relating the legend of the Great White Snake of Dalry Mote, says: "Great reverence is always given in old legends to the white snake, which is sometimes called a corn god; and which, when killed and eaten, gives omniscience to whoever first tastes its boiled flesh. The inference is, that Dalry was one of the chief places

[1] See Chapel, Stranraer.

in the country for Druidic worship; and the old name, "the Auld Clachan" (clach signifying stone), was derived from the important Druidic Temple of tall stones which formerly existed here. Significant, also, he tells us, are the names of two neighbouring hills: Grennan, the place of the sun; Mulloch, of the fire god. The oaks at Grennan and Glenlee are said "to be descendants of trees which formerly environed the high place in the district of Druidic worship. It is a Glenken tradition, he adds, that Dalry Mote was formerly surrounded with a circle of tall standing-stones."

The popular conception of Druidism is chiefly summarised in the description of it as a religion with terrible rites and human sacrifices, associated with the cromlechs and broken circles of standing-stones, as are found to-day: the tradition of oak groves and mistletoe, which last retains some mystic meaning apart from a Christmastide decoration, when it is remembered that over every peasant doorway in Brittany a blessed branch of "gui," or mistletoe from the apple tree, is to be seen, remaining, like the blessed palms on the balconies in Spain, throughout the year.

Accustomed as we are to think of Druidism in its later and degenerate phases (a result of its contact with the paganism of Greece and Rome), the words of a modern French writer present a very different

view of it. He says: "The true Druids, who were thus (a learned theologian has told us) the Carmelites of natural religion, practised a religion that never had anything in common with immoral customs and the immolation of human victims. Guarding as most precious the Adamic traditions taught by the Patriarchs, they had kept as the culminating point of their doctrine and their religious practice a very profound devotion to the Virgin, who should be the Mother of the Divine Child." [1]

In France, witness yet remains of this in different parts of what was ancient Gaul, or *la Grande Celtique*; and notably at Chartres, where now, what is a subterranean church under the Cathedral in those far-off days, the *Virgini parituræ* received an expectant devotion.

Midsummer, once a great Druidic festival, becomes sanctified by the Church as the Feast of St John the Baptist, the Great Forerunner of the Light of the World, and, as such, kept in all Catholic countries.

[1] "Les vrais druides, qui furent ainsi que nous l'a dit un savant théologien *les carmes de la religion naturelle*, ont pratiqué une religion qui n'a jamais rien eu de commun avec les coutumes immorales et l'immolation des victimes humaines. Gardant précieusement les traditions adamiques enseignées par les patriarches ils avaient conservé comme le point culminant de leur doctrine et de leurs pratiques religieuses, un culte très profond envers *la Vièrge qui devait enfanter.*"—*Le Hiéron du Val d'Or*, Félix de Rosnay, Paray-le-Monial, 1900.

It is also the Patronal Feast of the Knights Hospitalier (now the Knights of Malta); and in their town of St John, at Dalry, the religious obligation would not lack in stately observance; while apart, and yet in a measure supplementing it, came the old customs carried out by the people,—customs full of the symbolism of ancient days, the fulfilment of which was the keynote of the rejoicing. The Midsummer Eve bonfires continued to be lighted long after the significance was gone, and St John's Town had become no more than a name that had once distinguished Dalry.

In other places the custom is still kept up, or was until recently. At Tarbolton, in Ayrshire, for example, it is said that the pile is lit at sunset, and the older people march round, while the young folk leap on it. In Ireland they dance and sing round the fires; and formerly people drove their cattle through the fire, the ashes of which were afterwards scattered on the fields. While in Italy, and, above all, in Spain, the celebrations of the San Juan in the latter are very popular and impressive, as the writer has witnessed in different parts of that still most Catholic land.

Another survival is the belief in the supernatural activities of the Brownies or Fairies in the affairs of life. This is as true of all Galloway as it is of other Celtic countries. The appellation only

varies. In these islands it is the Pixey in Cornwall, the Brownie in Galloway, the Little People in Ireland. Of these, and in that country, it is not considered wise to speak; the tradition being that they were the angels that remained between heaven and hell when Lucifer was cast out, and were spared by God at the request of the Archangel Gabriel.

An old charm used in Aran says:

> "We accept their protection,
> And we refuse their removal;
> Their backs to us,
> Their faces from us,
> Through the Death and Passion
> Of our Saviour Jesus Christ."
>
> (See *The Religious Songs of Connacht.*)

Thus, interwoven with Christian belief, is the Irish conception, while more Pagan is the survival in Protestant countries.

Imbued with the belief of help from the Brownies, is it surprising to hear of a Covenanter in the seventeenth century in Dalry having such aid? Hiding from his enemies in a well, and unable to reap his fields, it is seriously told that the Brownies did it for him! Here, again, religion comes in. It is not now the story of changelings, or fantastic happenings, but rather some dimmed reminiscence of the past, that accounted it as natural that one who served God (according to his lights) should

RUINED TRANSEPT OF THE CHURCH OF ST. JOHN OF JERUSALEM
DALRY, GLENKENS.

receive supernatural aid ; and in thought one reverts to the story of San Isidro (Patron of Madrid) and the angels who ploughed the fields for him while he was at Mass !

The village of Dalry has some features resembling little French towns of the north, chiefly in its white-washed houses, with dormer slate-roofed windows, which, however, are of a less decorative description ; and also in the alley of limes which form an aisle-like approach to the picturesquely placed church. The vista includes ancient tombstones rich in carved angel heads, armorial shields, Irish yews, and the hills beyond the unseen river which flows below.

Of the ancient Church of St John only a roofless transept remains, crow-stepped and ivy-covered. The window, with forged iron bars, interwoven basket-wise across, was forged in Dalry centuries ago, as is related with pride in Dalry to-day. This ruin is the only remnant of the church of the Knightly Order from which it takes its name. The modern kirk that has replaced it occupies the site.

Nearly in front of this ancient transept (now the place of sepulture of the Gordons of Kenmure) is an ancient holy-water basin, " sitting," as they say here, on the grass border of the walk. It is a massive grey-green stone, with the hollow for water

quite perfect, and filled, as the writer remembers on first seeing it, with rain-water and red rowan berries. In this basin, so says tradition, was drowned a seven-year-old child, whose destiny had been foretold.

The stone, called St John's Chair, after being lost for a time, has been found, and is now preserved in a cottage garden in the northern limit of the village. Not long ago it was accidentally damaged, and the perpetrator hid it, the stone being accounted in some sense as the palladium of Dalry. Now it has been again brought to light, and it is admittedly curious and interesting in form.

Record remains of chapels on the Pilgrim Way, north and east of St John's Town: at Lochrinnie, on the Dumfriesshire border, where there is also one of the curious-holed stones; at Clench, where it is said an ancient chapel was razed to the ground as late as the beginning of the nineteenth century (*Lands and Their Owners*); and at Bogue, or Chapel Yards, a picturesque site distant about three miles from Dalry, "a supposed ancient pavement, and other antiquities, believed to be the relics of an ancient religious house, were found in 1868" (*Rambles in Galloway*).

As it has been recorded that on the Farm of Bogue were the remains of an ancient chapel,

I set forth, not with much hope of seeing anything, for my experiences do not lead me to expect much; still, it was an interesting objective to have, and the moor air and the sunshine were very sweet going along the rather bare road which leads to Moniaive. Near to Bogue it grows more wooded, and the farmhouse itself is not wholly unpicturesque.

The mistress was very friendly, and gave me such information in the way of direction as she could, regretting that she could only accompany me part of the way. Again and again I hear the phrase: "We have not been here very long." Strangers everywhere, where one might expect to find those by race and name belonging to the soil; but so it is.

It was a very delightful walk across meadows dotted with fragrant hay "coles," across a little burn nearly dry, and at length I saw, on higher ground, a rather square enclosure formed by walls of loose stones, or dykes.

It might be anything. All one could say to oneself was: Once upon a time was about here a little sanctuary; and think of the pilgrims who found it on their way.

CARSPHAIRN

Even to-day this region suggests remoteness: a wild country of hill and moor, touching Ayrshire

on the west and Galloway on the south-west. In the old days, bridle-paths and pilgrim-tracks led through it; and the village of Carsphairn still retains the memory of a hostelry for pilgrims in the surviving title "Salutation Inn,"—nowadays "Hotel."

The way to Whitherne led through St John's Town of Dalry. Before arriving at the latter, the Pilgrim's Way was through the wild Carsphairn district,—the scene of ancient battles and Druidic remains, and almost strewn with early crosses: those standing-stones or menhirs of an earlier cult, later sanctified by a sculptured cross thereon, some of one form, some of another. When Symson, in his description of Galloway, calls this district Corsefairne, he, at any rate, summarises its chief interest.

On the banks of the Water of Deugh (that rushing river that joins the Ken further south), in the solid rock is a well, called the Lagwine, but formerly the Green Well of Scotland. Around this well, which is 30 feet in circumference, and of an unknown depth, many traditions cluster.

KELLS

Kells, the fourth district of the Glenkens, is the one dowered with the most beautiful scenery. Its woods, on both banks of the Ken, were known in

1366 as the New Forest of the Glenkens. Indeed, the whole extent of Kells is more or less woodland, with rich meadows, a winding river which becomes the beautiful Loch Ken further south, while hills and mountains form a northern background.

The chief point of historic interest and of commanding site is the old Castle of Kenmure, on the Water of Ken. From earliest times it has been a place of importance; later on, in the twelfth to thirteenth centuries, it is said to have belonged to the Lords of Galloway, and for centuries has been the heritage of the Gordons of Lochinvar. Gordon is a name carrying many Catholic memories, though not always in Galloway; yet the Kenmure Gordons represent loyalty and self-sacrifice above most others in the province in the cause of the exiled Stuarts, although mostly belonging to the reformed religion.

Portion of a sculptured slab-stone has been found at Kenmure Castle, "decorated with an incised cross on one face. The shaft is broken, but a portion of it and a circular cross-head are preserved, both finely sculptured with interlaced work" (*Historical Monuments*).

Beyond Kenmure and its memories remains Kells, in which it is situated. Forest land being so descriptive of the district, it is assumed by Chalmers that the name represents this in Gaelic.

Far more probable is the suggestion (*Lands and Their Owners*) that Kells owes its name to St Columba, from the monastery he founded at Kells, in Meath, in 550, and from which that treasure of the seventh century, *The Book of Kells*, has come down to us.

In Galloway, so largely colonised by Columban monks, the influence of their founder is one to be accepted *à priori*.

If the recorded birth of St Cuthbert at Kells, in Meath (MS. " Life," Cottonian Library), is admitted, then an additional reason would appear for the designation " Kells " in this portion of Galloway bearing his name.

Of the " pre-Reformation " church of Kells, there remains only fragmentary information, beginning in 1296, when Pierre de Tarum was parson of Kells, and swore fealty to Edward I.

Later, King Robert the Bruce granted to the Priory of Candida Casa " the archdeaconry and Kirk of Kellis, and patronage thereof." In Bagimont's Roll, *temp.* James V., the rector was taxed £6,—a tenth of the estimated value. This rectory was held by Andro Gray at the time of the " Reformation."

Kells, on its western limit, touches Minigaff, thus completing a pilgrim's tour of once holy spots in Eastern Galloway. With the western

and even more important portion of the province, containing that which made Galloway known and famous to the outer world—St Ninian's shrine in the Candida Casa, and the pilgrimages thereto,—it must ever remain one of the most interesting provinces in northern Britain.

APPENDIX

THE RUTHWELL CROSS

DUMFRIES, its shire, and the old province of Galloway across the River Nith, have in common a far-reaching past, and have ever had a community of interest.

Touching England on one side and almost Ireland on the other, each may be said to retain on these respective sides much of the mentality of its nearest neighbour.

In the days of the seventh to eighth centuries Anglo-Saxon Christianity, the godchild of the Irish Scotic, was in evidence in these parts. The " broken lights " of northern mythologies, glimmering through the legends, emerged when Christianised into their highest beauty. This, mingling with the stream of holy learning and of classic preserved in Ireland, fills the period with rich interest and here on these shores of the Solway found its expression in the far-famed Cross of Ruthwell.

That this has survived the days of destructive

bigotry is not only to raise a note of thanksgiving, but to realise as mysterious something which has preserved it through all.

In the late days of the seventeenth century it finds a notice in Camden's *Britannica*, 1795, and a recrudescence of its fame has been increasingly apparent among archæologists and philologists, and specially those of Scandinavia and later of Germany, after the discovery that the runes on the cross were Anglo-Saxon. This late and most important discovery is due to an Anglo-Saxon scholar of Oxford, Mr T. M. Kemble, in 1840, who was able to identify them with a hymn of St Cædmon's, *The Holy Rood : a Dream*, which has been preserved with other Anglo-Saxon manuscripts in the Cathedral Library of Vercelli, Piedmont, and brought to light by a German savant, Professor Blume.

To revert to the history of this cross it is necessary to go back to the seventh or eighth century—the concluding years of the former being generally assigned to the date of its erection. It is said to have been wrought by the same sculptor who executed that of Bewcastle, near Hexham, and possesses much similarity in the workmanship. Difference, however, is in the subject. The Bewcastle Cross is a memorial to the Prince Alchfrid of Deira, a patron of St Wilfrid ; while the Ruthwell Cross is a monument of intense Christian interest

—contained, above all, in the runes, which voice the plaint of the Tree of the Cross heard in his dreams by St Cædmon. The fervent love of God in His creation, about which he received a Divine gift to sing, is deeply characteristic of one now generally accepted as the Celtic bard in the double monastery of Streaneshalch or Whitby, over which ruled the royal abbess St Hilda, and where later this inspired poet took the monastic habit.

Of his several Biblical poems, this *Lay of the Holy Rood: a Dream* has come to be the most widely known by reason of some of its lines on the Ruthwell Cross.

"The hymn consists of fifty-nine lines, seventeen of which have been found to correspond, word for word, with the inscription on the Ruthwell Cross, rendered into English by Mr Kemble as follows"[1]:—

"Then the young hero prepared himself,
That was Almighty God.
Strong and firm of mood,
He mounted the lofty cross
Courageously in the sight of many.

I raised the powerful King,
The Lord of the heaven;
I dared not fall down.

They reviled us both together.
I was all stained with blood,
Poured from the Man's side.

[1] *Hist. Dumfries and Galloway.*

Christ was on the Cross,
Yet hither hastening
Men came from afar
Unto the noble One.
I beheld that all
With sorrow I was overwhelmed.

I was all wounded with shafts.
They laid Him down limb weary ;
They stood at the head of the corpse ;
They beheld the Lord of Heaven."

In this plaint comes down to us a far-away response to the anthem of Good Friday, " Crux fidelis," with the burden :

" Dulce lignum, dulces clavos,
Dulce pondus sustinet."

Tradition says that this cross of the runes once stood on the Solway shore at Priestside, and was taken by angels to the site of the old Ruthwell church, whereon the present one now stands. In those old days priests were sometimes called angels, and it is further said that a team of oxen effected the transport.

During the Catholic centuries we hear nothing of this cross, which none the less must have been an object of veneration to Catholics, and probably known by its unique message from the Tree of Sorrows by tradition.

Here it remained until the dark days of the Dis-

solution. Dumfries suffered grievously in these after days, and more than one holocaust of holy and precious things took place there.

The cross at Ruthwell, however, survived iconoclasm until 1642, when the Act "anent Idolatrous Monuments in Ruthwell" accomplished its downfall, but not its destruction, for the minister of Ruthwell, the Rev. Gavin Young, allowed its broken pieces to remain within the church, where they found protection for 130 years or more in the old-fashioned earthen floor. In 1802 the pieces were found by the then minister, Rev. Dr Duncan, who had the cross re-erected in the manse grounds, and who has written interestingly on the subject.

In 1882 this cross became an historical monument under the Act of that year, and in 1887 was placed under protection. This meant its removal and re-erection within the parish church, where it now rests, while fine replicas of it can be found at South Kensington and in Dublin and in Edinburgh.

It is not too much, perhaps, to call this cross unique; at least, it may be said to represent the "spes unica" of three races, as represented in the rude sculpture of Anglo-Saxon art, the beautiful symbolic tracery of the vine, which suggests the Byzantine, and the Celtic sentiment, which appears in the guise of Anglo-Saxon runes. Each aspect is subordinate to what it breathes.

The notes of "a pilgrim" then returned from Southern Germany, and bearing animated discussions of the cross in mind, now follow: "24th July 1911. Sitting here in a wayside station, which is almost a bower of roses, the soft, wet air blowing up from the Solway, great Criffel yonder a grey-coloured mass, the clouds, the distance all grey in infinite tones, against which the green young corn, the black green of the trees, and, at hand, the brilliant clusters of red rambler roses, makes a picture of colour and of peace. Presently an express comes thundering by, leaving only the echo of noise and transitory smoke. Its advent has blurred but not obliterated the peaceful picture. Thus I scribbled my notes, having achieved my pilgrimage to the Ruthwell Cross. It is not, or was not, every train that stops at Ruthwell, and I believe Racks was the wayside station where I arrived and waited. On arrival, I could find no conveyance to take me on to Ruthwell. The situation had to be faced. The church and village of Ruthwell were some three miles distant; it was an interesting road; people were very good-natured in directing me, and the misty beauties of the Cumberland fells, of Criffel nearer, and the ever-present Solway were a great delight. I had followed the directions of a precisely minded carter who gave me accurate description of the way after passing 'the first wee milestone' I was so near,

and reached the by-road which first ascends, and then, beneath a small incline, reveals the kirkyard and the present uninteresting little kirk of Ruthwell. At the manse the key was obtained, and a booklet descriptive of the monument purchased, which is both descriptive and useful. One blessing in this country is to be recorded : one is not accompanied or hurried by custodians (in the Continental sense) of historic monuments, so I passed into the little kirk alone, and stayed as long as I wished. There stood the wonderful cross, some eighteen feet in height, in a kind of well into which one descends by steps, and can walk round it. One could only think of it from the one standpoint which sums up all its interest and makes it a monument of extraordinary and mysterious attraction.

" The surroundings are commonplace—two little windows represent St Aidan and St Hilda respectively in modern glass, suitable in subject, yet far distant in spiritual treatment.

" The cross—there it stands. Its erection within the walls of the parish church is said to have been met by opposition on the part of the parishioners, who a generation ago seem to have regarded the sign of our Redemption with as much horror as Satan himself. Still, the re-erection is a fact accomplished, and may many feel its mysterious attraction !

" Having visited the cross, I looked for the well,

about which no one could tell me, except of a chalybeate spring now called Brow Well. This was some way off and difficult of association with the rood and its well, although both now appear under the disguised name of Rivvel.

" Ruthwell would appear to have retained some Catholic remains. A woman in the village told me how a minister who left the Established Kirk at what is called the ' Disruption ' in 1843 took away several things belonging to the pre-Reformation church : one a holy-water stoup—' pot ' she called it. Her old mother confirmed this, and said that two Catholic workmen doing some repairs to the new Free Kirk had told her of this, and that it had no business to be there, built into the wall. Naïvely she added, ' I might have seen this, had it only been Sunday ! ' "

Not only the cross, but the remembrance of the well, seems to linger among the people ; but no one seems to know. Only the cross is there, which again lifts its head and calls for veneration.

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